

The Wacie

home to Christ and truth
leadinge from Antichrist and
errour, made and set furth in the La-
tine tongue, by that famous and great
clearke Vincent, frenche man borne, a-
boue .xi. hundred yeres past, for the
comforde of all true Christian men, a-
gainst the most pernicious and detesta-
ble crafte of heretikes, whiche in his
tyme by all subtell wayes, deuised to
obscure and deface the doctrine and re-
ligion of the vniversall churche. And
now the same woyke is englisched, and
by the Dunes hignes authorised to
be sette furthe for the reliefe of diuers
Englishe menne, whiche yet stande in
doubte, whether they maye goe to
heauen in the peace and vnitie of
Christes vniversal churche,
or to hell in the dissent-
on and confusion of
heretikes.

(?)

AB

1693

W. Beck.

1856.

To the most excellene
and mooste vertuous ladye and
our mooste gracious soueraigne, Marie
by the grace of God Quene of Eng-
lande, Fraunce, Naples, Hierusalem
and Irelande, Defendour of the faith,
princesse of Spaigne & Sicilie, Arch-
duchesse of Austria, Duchesse of Mil-
laine, Burgundie and Braband, Lou-
telle of Haspurge, Flaunders & Ty-
role. Your Maiesties mooste faithfull,
louinge and obedient subiecte John
Proctor, wylleth all grace, longe
peace, quiet raygne, from God
the fater, the sonne, and
the holy Ghost.



E haue with
our gret harmes
longe tried, no-
thing to be more
perilous thē wic-
ked follye armed
with princely au-
thoritee, Blessed
be the heauenly God, moost gracious
All. Mary

Mary , we nowe satioure what inestimable good thinge is godly wisdome ,
coupled with power imperiall . The
firſt nedeth not proffe , for all haue felt ,
and none can deny : Thoþher is nowe
in bre , that wordes were vaine to deþ-
clare , where deedes are present pleau-
ouslye to shewe . What glorie hereof
riþeth vnto youre maiestie , I neither
can expresse as I would , nor yet wil as
I may , haþing exþience of your gra-
ces nature , delighted to do the beþt in
all , and leaſt of al to heare of it againe .
Spaving therfore to praise , whō none
but the wicked cā dispraise , I yet with
other can not but reþoyce , that so high
wisdome , so heauenlye inclinacion is
nowe (by Gods prouidence) matched
with semblable authoritie of highe go-
vernaunce : that what Godlye wyses
for the maintenaunce of Gods honour ,
and the wealth of this realme , youre
grace of heauenlye inclinacion hath to-
fore wished , whē ye could not require ,
of high wisdome hath thought right to
be done , when ye lacked might to doo ;
the same heuſfurþe your maiestie (of
right)

right) may will, and of authoritie com-
maunde; that where as heretofore vnder
men of courage more stoute to doo
their wyl, then godlye deuoute to doo
thinges wel, the trueth of Gods word,
and the zeale of good workes haue de-
cayed: so hereafter, vnder Mary a lady
of heauenly simplicitie, þ lively sparke
of godly loue may eststones kindle that
was extinct: the bright sterre of Euang-
elike lighte mape shine, that was ob-
scured: the righte vaine of heauenlye
doctrine mape appere, that was stop-
ped vp. If all could that woulde, your
highnes shoulde lacke no helping han-
des to further youre maiesties godlye
purposes. Amongest them that haue
muche good wyl, and litle power, I
haue alwyses claimed to be one, and
nowe for maintenaunce of that claime,
I do moost humbly beseeche your high-
nes to accepte this little worke, whiche
presently I present unto your grace,
that beinge accepted and authorised by
your highnes, it myghte finde fauoure
with other, that can not but like what
your wisedome hath not mislyked.

A.iii.

Wher-

Wherin I haue expressed bothe my
humble and loyall hart towardes your
maestie, & also my vehement affection
towardes my naturall countreemen,
and most earnest desire of their happie
retourne home to trueth, that haue so
long strayed from home in error. And
forasmuche as many seme to stray, be-
cause they knowe not their home, nor
the waye thither: I haue deuised for
them a perfect table, wherin our home
is lyuely set furch, and the waye also
thither. Our home I cal the catholike
church, the true spousesse of Christ, our
most louinge mother. The waye to this
home is to folowe her ordinances and
lawes. This haue I done, howe euer
the dede be liked with other, if youre
maestie allowe the intent of the
doer, I haue a great portion of
my desire. The grace and
blessing of God be with
your highnes euer
and euer. Amen.

Your highnesse true and faicthfull
oratour John Proctor,

THE PROLOGUE TO HIS DEER
brethren, and naturall countree
men of Englaunde.



4C/47
In this newe and miraculous raign of mercifull Mary our newe
and mooste lawefull Queene & gouernesse,
wherin we see so many
good olde orders newly restored, and
so many new erronious nouelties an-
tiquated and made olde, I have had a
vehement desire (dere brethren) to exht
bite unto you some newe gifte and to-
ken, therby to witnessse the great glad-
nes newly engendred in my harte of so
many newe occasions. And emongest
all other giftes that myght commende
the gyuer, and aduaantage the recep-
uer, I finde none either fitter for me
to geue, or better for you to receive, or
more agreeable for thys presente tyme,
then if I should renewe some old trea-
sure, and present you with some auncient
Jewel, the use wherof might bothe
encrease knowledge in you to discerne
the

The preface.

the worthye value of olde and auncient
Jewelles of late daies not regarded,
and expell also from you blind & grosse
ignorauice, to the vtter defacinge of
suche newe fantasticall pelfrie & coun-
terfaite trashe, as latelpe haue been es-
temed. I am muche deceipted, but I
haue founde suche a Jewell for you, as
for the findinge I myght haue prayse,
and your pleasure in haninge: for the
givinge I might deserue commendation,
& you receaue consolation in the
vistinge of it. For what pleasure with-
out Christ, what consolation canne be
had without the trueth of his heauen-
lye word? There is one onely waie to
Christ, one onely meane to the trueth
of his word. This way who euer hath
traised, never missed Christ. Thys
meane who euer hathe obserued was
never seduced by falsoode. This waie
to Christ, this meane to trueth, is the
giste, whiche I purpose in this newe
face of so newe and happye worlde to
ggiue you. It is a Jewell soo muche
worth, as your soules health is worth.
It is a treasure of so muche value and
efficacie

to his countre men.

efficacie, as wherwith God is pleased,
and heauen wone. It is a talet of such
speciall propertie, as neither time can
diminisse, nor violence deface, nor vse
wear it. Thys waye to Christe, this
meane to trueth, is by a generall name
called, *Ecclesia catholica*, the catholyke
Churche: whiche is our mother, & we
her children. Without this mother,
as there is no waye to heauen where
Christ is (*Porta enim cœli est, for she is the* Gene. xxvii.
i. Timo. iii.
gate of heauen, wherby we must entre
to Christe) so is there no trueth, but
what she alloweth. *Columna enim & fir-*
mamentū veritatis est. for she is the piller
and foundation of trueth. None canne
sucke the sweete mylke of Christe his
comfortable word, but frō her pappes.
Mater enim est, cuius ubera sunt duo testamens
ta. for she is our mother, whose twoo
brestes are the ii. testamente of God,
Wherfore to knowe her, is to knowe
Christe and trueth. Betwene whiche
there is no more difference, then is be-
twinke the head and the bodye, the
spouse and the spousesse: which as they
are by a necessarie band of unitie knitte

*August. in ex-
positione epi-
stole Joannis
apostoli. Tra-
ctatu. iii.*

A.b. together

The preface

together, so Christ, trueth, & the church
are inseparatly conioyned. For neither
canne Christe be without trueth, nor
trueth without the churche, with
whom God the holy ghost doeth com-
municate al truth. Wherefore to chend
you shal not hensforth misse of Christ,
ne mistake his trueth, I haue geuen
yon a worthy worke in your naturall
language of famous *Vincen*, priest som-
time of *Lyrypn*, which he penned aboue
a.xi. L. yeres agone in the Latin tōger
Wherein you shall finde the true and
lively image of this churche, and also
most certayne & vnfallible rules, wher-
by to discerne all cloaked falshode from
the simple trueth: diabolike sophistrie
from Euangelike doctrine. I haue ge-
uen you this Jewell of a great zeale
and affection: doe not you receave it
unthankefullly. How be it I grate not
thankes for the geuinge, but onely ac-
ception of the gifte. And howe Wor-
thye it is to be accepted, howe necessa-
rie to be had, you shall soner under-
stande by the vse therof, than I by
words can expresse. Accept it therfore,
for

to his contrie men.

for it is worthy, and follow the coun-
sell thereof, for it is necessarie. What
more necessary can be geuen the sicke,
then soueraigne medicine, whereby he
maye be recovered? What more necel-
sary can be geuen the worldling, being
in daunger to perishe, then to directe
him in the wai to heauen, wher he may
be saued? What more necessary for
the drowned in sinne, whiche bringeth
bondage, then to trace him to grace,
that might sette him free? What more
necessary can be geuen him, whom the
fleshe ruleth, the cause of corruption,
then to acquaint him with the heauen-
ly spirite, the cause of sanctification?
What more necessary canne be geuen
him that is nouseled in ignorance,
whiche made him blinde, then to in-
structe him with knowledge, whereby
he may see? What more necessary to
be geuen him that is smothered in he-
resye, whiche killeth, then to shew him
the true religion, whereby he may reui-
ue? Al these maladies, grieses, soores,
and diseases in you, *Vincent*, yea rather
God that heauenlye P̄mission by the
ministerie

The preface

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are inseparatly conioyned. For neither
canne Christe be without trueth, nor
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The preface

ministerie of this holy Vincent shal remede and cure, whilc he shal eftsones settle you in the sure lappe of our mother the catholike churche, the comfortable leche of all infirmities, the necessary nourse of al weakelynge s, the most surest hauen for all stormebeaten to arive unto. O dere brethren & fren-
des it muche pitieith me, and I trust ic nowe repenteith you also, to consider how cuyl you haue ben of late taught, howe unnaturally you haue been intreated, synce ye lefte this good and louing mother; howe manye diseases and infirmities haue growen vpō you synce your departing frō this comfortabele leche: howe oppgle & carren leane ye are to see, synce you chaunged this necessary nourse: with how great tempestuous stormes you haue ben beaten, synce you first did loose frō this faithfull hauen, Wo worth that false harlot that hathe deceaued you, I meane that malignauit and cursed church. It is she, that by her flatteringe meanes and deceatefull allurementes hath in-
tised

to his countre men.

tised you to come from so swete & amitie
able mothers lappe, into her whorish
armes: frō church to church, I graunt,
but not from like to like. Frō an hea-
venly church, to a malignaunt church;
from a louinge mother to a flatteryng
harlotte. From the condition of grace,
to the state of perdition. From the vni-
tie of christians, to division of Heret-
kes. Frō the light of pure knowledge,
to the darkenes of foule ignorance.
From the trueth of antiquitie, to the
falsode of nouelties. From faythful
beleuyng, to carnall reasonyng. From
sauing Christ, to deceyuing Antichrist.
Thus they agree together, that in all
thinges they be vtterlye unlike. The
one is of God, and ledeth to Christ and
trueth. Thothe is of the deuyll, and
leadeth to Antichrist and heresie. The
one grounded in faythe subdueth rea-
son, thothe ledde by reason confoun-
dethe faith. The one beleueth reverent-
lye what reason can not comprehend,
thothe impudently alledgedeth reason
faith to reprehende. Betwene the the
is no amitie, no semblaunce, no agre-
ment,

to his countree men.

ment, no felowship; but continual war
one against another. Nowbeit for as
much as no vntrueth can deceave, but
by colour of trueth: no hereticall poi-
son can beguyple, but when it is geuen
in fourme of medicine, therefore thys
Whorish churche laboureth by al meas-
nes to resemble in vster shewe and
countenaunce thoþher good churches:
the rather to seduce the improuident,
when her falshode is cloaked: the soner
to catche the simple, when her hooke is
couered. And this is the matter, why
diuers haue been so greatly decaued
of late, and diuers againe wilbe here-
after, if vpon this warning they watch
not, and by other mennes harmes they
beware not. For although this harlot,
this devyllishe Synagoge, purposeth
nothinge els, but to incorporate you to
the devyll Antichrist, yet hath she euer
more in her mouthe Christe, Christe.
Though she only laboreth to tumble
you headlong into hell both body and
soule, yet doth she continually babble
of heauen: though she teacheth nothing
but heresy to overthrow the ghsopel,
yet

to his countree men.

yet her tongue runneth stil of the ghet
pell, as though shee hated heresye.
Though she be whollye of the deuyll
and nothing of Christ, yet she preten-
deth great familiaritie to Christ onlie,
as though she knewe not the deuyll.
Though shee lacke no crafte to sub-
uert trueth, yet trueth, trueth, is euere
her word, as though she lacked crafte.
O malicious harlot. O deceauable
feinde. O cruel stepdame. Come home
come home, gentle brethren, to yowre
louing and tender mothers lap, whiche
hath fostered you from yowry youth,
and leaued the armes of that cruel step-
mother, whiche will not leauue, if you
leauue not, till she hath strangled you.
Come home to this leache, that shee
maye heale you of your foule leprie,
wherwith this feinde hath infected you.
Come home to this swete nourse, that
you maye sucke from her brestes the
holosome foode of your soules healthe,
and conforte: and leauue the stinkinge
carren wherewith this whore feedeth
you. Come home, I say, to thys calme
and quiet port, where you shall finde

reste

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reste and tranquilitie of conscience,
whiche the deuyll continually cosseth
and tumbleth in restles paynes with
the tempestuous stormes of hereticall
nouelties. Who is our mother? Wher
is our home? No doubt the vniuersall
church is our mother. her lappe is our
home. If you be not ther at home, you
can not be at home with God. If you
acknowledege not her to be your mo-
ther, you may not acknowledege God
to be your father. To this mother,
Mary the mother of her countreye cal-
leth you. To thy s home Vincent
wyll leade you euyn by the hande as
it were. If you be not at home with
this mother, there can be no health in
you, but all diseases: there can bee no
knowledge in you, but al ignorauice:
there can be no hoope of lyfe lefte in
you, but assurednes of deathe. Peage
can not be of God, but of the deuyl.

August. in sym Qui matrem ecclesiam relinquit, quomodo est
volo ad Cate= in Christo, qui in membris eius non est? Quomodo
chumenos. Li= est in Christo, qui in corpore Christi non est?
vzo.iii .cap.x.

He that leaueth his mother þ church
(sayeth S. Austin) howe may he be of
Christ

to his countree men.'

Christ, whiche is not of his members?
Howe maye he be in Christ, whiche is
not in the bodie of Christ? The bodie
of Christ is the churche. If you wilbe
healthfull, come home and haue it: If
you couet knowledge, come home and
sucke it at your mothers brestes, in
forme and maner, as it shall please her
and not you. If you wil haue life, come
home & bide at home with our louinge
mother, where deathe ne hell can pre-
vail against you. If you wilbe of god,
come home and be incorporate into the
bodie of God and man Jesus Christe:
and then the devyl shall haue no power
over you. Do thus and you shall be as-
sured to inherite heauen, where that
wicked harlot and her hareheade's that
never come you shal doubtlesse posesse
the celestiall Paradise, which that wic-
ked maistres and her minstreles can
never entre. You shall receiue eternite,
which that hereticall churche and her
chyrckines shall never haue. Their dis-
obedience and false beleife shal tomble
them together into hel: your true obe-
dience and faieth shall mounte you to

W.i. hea-

The preface

heauen. They as unfaithfull rebelle~~s~~
shalbe destitute of all heauenlye grace,
you as obedient and faichfull child~~ren~~
shalbe supported with the maisticie of
Angels. for them everlasting tormenta-
tes are appointed, for you heauenlye
toyes prepared ever to endure. Then shal
perishe wicked with the wicked, you
shall raigne sanctified with saintes. I
feare not but you that are at home will
tarie at home, for feare of so many dan-
gers: and I mistrust not but you that
are from home wyl make hast homew-
ward, allured with so many benefites:
There ts no doubt, if cloaked crafte
begile you not, if flattering fawninge
of that deceitful auoutresse hold you
not, but that you wyl make spedt(as
I said) to come home againe that haue
straied from home so longe. But as at
home with our mother there is no
lacke of trueth, so that harlot our cru-
ell stepmother lacketh no crafte to en-
trap and entangle you, no falsehood, no
flatteringe to allure and intice you.
Come unto me (saith she) for here is
Christ, here is health, here is saluaciō.

Thus

to his countre men ?

Thus the Ape can ruffle in purple :
thus the Asse can crowe in the Lyons
ayne , thus the iarringe Iape canne
counterfeicte the pleasant note of the
nightingale. But beware brethren, be
not deceaved. It is and ever hath been
the practise of the deuill and his min-
isters by coulor of trueth to perswade
falshood , vnder the cloke of good to
bringe in al euil. Our true mother the
true church is but one, & in all respec-
tes but one only :one in one vniforme
use of one Baptisme & sacramentes,one
faith,one spirite. This mother, is not
a mother of a fewe, but of many : her
power is not particular , but univers-
all:as she is extended through all the
fourre partes of the earth , & her glorie
diffused in the whole world. for of her
it is saide: *Dabo tibi gentes hereditatem tuā,*
& possessionem tuam terminos terræ. I wyl
glue the nations thine inheritance
and the extremities of the eart he shal
be thy possession . This our mother
the true churche hateth not light, lo-
uethe not to lurke in corneres where she
maye not be scene : but as her power
B. II. hath

The preface

hath ever more been vniuersall, so but
uersally she hath been at all tyme s-
perte, plaine, and manifest. For how can
she be obscure and hidden (saith sainte
Austē) Quia obtinuit omnes gentes, & is that
citie of whiche it is spoken : Non potest
abscondi ciuitas super montem constituta. The
citie cannot be hid which is set vpon
a mountaine. Our lordē hath set his
tabernacle in þ sōne, saith þ prophet :
his tabernacle is our mother, þ catho-
like church saith S. Austē, which is set
in the bright sonne & not in the darke
shade:whiche walketh openly by day,
and not preuileye by night. Whose ad-
uersarie the hereticall churche, is of a
contrary nature. For the neither is u-
niuersall, nor at all tyme s-, but at some
certayne tyme, and in some one certayne
place. And againe she goeth and com-
meth preuileye, and in her doinges there
is no vnitie, no certeintie at all. Her
ministers are diuided, now they dreme
one thinge, & nowe an other: this dape
they like, to morowe they mislike: one
is against an other of them, euen in the
highest mysteries of Christ his religi-
on, who list to consider their wringes

to his countree men.

Shall proue true that I saie. Howe be
it experiance of their doinges, without
readinge of their bookes , mighte per-
swade vs of Englaunde what thei were,
and wherewence they be , that peres
past haue been preachers and teachers
here amongest vs : that haue persecu-
ted our true mother the vniversall
churche of Christ: and haue set vp their
Iorde Antichriste , and his hereticall
churche . What orders, what forme of
religion haue they set furth sinis their
fiske raigne , that shortly after they
altered not 2 whiche thre of them a-
mongest them all , that agreed toge-
ther in their matters 2 No maruell,
for the devill is their chiefe head, who
they serue: and he is full of lyes, vari-
aunce, diuision, and discorde. And un-
der him their scholemasters were ,
Hus, Luther, Zwinglius, Decolampa-
dius, Bucer , Melancthon, Tindall ,
Srythe, whiche in their doctrine agree
not one with an other. Such masters,
suche scholer's come of them. And this
diuision , this vncostancie of doctrine,
was a manifest token that they were

B.iii. not

The preface

not the children of oure true mother
the catholike churche, nor ministers of
Christ, but the children of the devill
and ministers of Antichrist: yea very
Antichristes. For who soever saith S.
Austen is gone from the vnitie of the
catholike churche, he is become Ant-
christ. Those Antichristes haue borne
a great stroke here nowe to longe time
in Englande, in whom was no consta-
tie no staye, no stedfastnes of religion
and doctrine. Howbeit they al agreed
wel in some thinges. They al woulde
be as poude, as headdy, as false and
suttle, as the devill their father, wher-
ence they came. They al would haue
wyues, longe berdes, and finally no
olde trueth, or fashions: but all newe
knakes and fancies, as their schole-
maisters lyked. Buct. sc. of whō they
were taught. Yet woulde they bere vs
in hand þ they wer catholike christians.
But howe can ye be catholike christi-
ans (saith sainte Austen in his treatise
vpon sainte John his Epistle) that do
not communicate and agre to the vni-
tie of doctrine and faith, whiche is re-
ctued

to his countre men.

celled and vsed through all christiani-
tie? They woulde be counted true prea-
chers of the Gospell, Prophetes, and
Apostles: yet none of them can saye as
Paule the Apostle saied . Our exhorta-
tion was not to bringe you to error,
nor to vncleanes, neither was it with
gyle: our conuersation was not at any
time with flatteringe wordes, neither
in cloked couetousnes, neither soughe
we praise of me. We are witnes and so-
ts God, haue holy and iustly and un-
blameable we haue behaued our sel-
ues enouge you. This said S. Paule.
What can our new Apostles say? But
of all doubt the verie contrarie, as
truly as ever S. Paul: said the other.
But for feare of Hypocrisie they dyd
all their good workes in corners, that
me might not se them. Yet Christ said:
Let your lyght shine before men, that
they may se your good workes. But
thoughe they were not men of myne
good workes, yet had they many pretie
qualties, though I saie it. for I may
lyke them well to the beast called Ca-
melopardus: whiche being but one, re-
sembles

B. iii. semblith

The preface

sembleth yet many beastes, as by his
necke, the horse: by his feete, the oxe: by
his head, the Lamell: by his spottes in
his skinne, the Tygry. So these late
preachers in their stoute countenaunce,
they seemed warriers: in their lighthe
apparell, courtiers: in their familiar
talke, rybawdes: in their gesture, wan-
sons: in their liuinge, ryotous: in the
pulpyt, lyng preachers: in their bokes,
spiteful railers. If they haue not been
suche as I report them, then shewe me
what they were, and howe muche ye
that haue been their disciples and scho-
lers haue profitid vnder them, and by
their example in godlynes of lyfe, in
honestie of behauour, in charitie to
wardes your neighbours, sins ye first
wetfrd your mother the church, & left
the auncient orders and customes of
religion, and became gaye Gospellers
after the gyse of your newe teachers?
Wholde your selues in the glasse of
your owne cōsciences, & tel me trueth.
Ye say, that they were godly teachers,
and that through them ye haue attai-
ned to a great knowledgement of Goddes
worde

to his countreemen.

word. The more knowledge ye haue þ
more godly ye ware of lyfe. For wher
the true knowledge of Gods woorde is,
ther is the true spirite of God, which
euermore sterreth & moueth man to live
wel, according to his knowledge, & the
pleasure of God, whose knowledge he
doth professe. But in Englaunde I am
perfecte & none of you can say, & saye
truth: but þþ ye haue growen in al vici-
nednes, as ye haue growen in this newe
religion, in somiche that there was
neuer suche unchristinges in seruautes,
suche vnnaturalnes in children, suche
vntulnes in subiectes, suche feircenes
in enemies, suche vnfaythfulnes in
frendes, againe suche beastlynes of
myndes, such disdainfulness in hartes,
finally such falsehood in promises, such
deceitfulnes in bargaines, suche gredy-
ernostrie, such insatiable couetousnes,
such intolerable pride, as therfore ye are
becōe a fable amōest al natiōs. Now
saye ye, is not this true? whiche of you
can denate it? And be these the fruities
of true knowledge? yea, do not these
behaviours and vngodlye maners of

B. v. *pon*

The preface

you, declare manifestlic that ye haue of late peres geuen your selues rather to errors, then to trueth: rather to haue forsaken the catholike and pure fayth of our mother the true churche, and folowed the fonde fancies of a fewe ungodly and false teachers, to the highe displeasure of God? Will God thinke ye reforme his churche if they were in error, or call his people to knowledge if they had been in ignorance, by the ministers of the deuill, by the preachers of Antichrist? Or can ye say that thei be the ministers of God, that liue so ungodly: that they be the preachers of righteousness, whose dedes are so full of unrighteousnes: that in comparison of them, other whom ye called papistes might be saintes for the honestie of their liuinge, and sobre behauours, as ye your selues haue saied many times euен in my hearing? Be not these worshie Prelates, to be folowed? haue ye done a noble fete trowe ye, to forsake the uniuersall unitie of all christians tie, to be at defiance with your louing mother the catholike churche, whiche hath

to his countree men.

hath fostred you from your infancie ;
and without whose help, furtheraunce,
and succour , ye cannot be saued:for to
folow suche blinde guides, suche grosse
maisters , as whose doctrine hathe
brought you in errors, to the high dis-
pleasure of God:whose example of vn-
clene lyuinge hathe ledde you into all
wickednes, to your great ignominie ,
shame and rebuke with all godly peo-
ple:what good haue they done in this
realme , either by their preaching in
wordes : or with their teaching by ex-
ample?Haue they not broke many good
and godlye ordinances , and set vpp
none?Haue they not caused for greate
concorde and unitie, great tumult and
rebellious sedition?for godly fastinge,
ryotous feasting?for devout prayng ,
peuishe prating?for due obedience, vn-
lawfull libertie?for peace, Gods plen-
tie, and enough:warre, dearth & famine
more then enough ? I write and wepe
in my harte to considre, what mage be
writen of the wretched condition and
state that our countrie hath been in of-
late yeres. Which of you al, yea which

of

The preface

of your preachers, (whose light shoulde
shyne that the worlde shoulde see it) Which of them I saie, hath not beene as
redye as the worst disposed of you all,
to eate vpon good fridays or any other
vigill daye, as soone the Pigge as the
Pikerel, the Lapon, as the Carpe; the
Chykin as the Cheuen? Notwithstan-
ding the Magistrates of this realme
comauanded, the wisedome of the whole
worlde thought necessarie, the univer-
sal consent of Christ his churche pre-
scribed the contrary. What seruaunt
so; the most parte hath any of you all,
that loketh not to haue his brekefast,
his dyner, and his supper, as well vp
Christmas eue, as any other daye, or
els ye must prouide a newe seruaunt?
Who can blaine them? Are they not as
they haue been vsed? Rather then ye
would obserue the ordre of fasting pre-
scribed by the churche, ye woulde not
stek at the beginning to giue your ser-
uauntes one meale more on the fasting
daye, then ye woulde on any other day.
And where ye would other dapes feede
them with milke, butter & cheese only,

on

to his countree men.

on the fasting day, they should be sure
to haue fleshe. *Pe* and thought it a
glorie whē *ye* had so done, that *ye* had
so well reformed your householde, frō
that popishe fast: calling all thinges
popishe that was godly. But what
haue *ye* gotten hereby? Surely *ye* had
neuer so lytle good seruice, and yet *ye*
neuer paide more for it then nowe. *Pe*
had neuer such disobedient seruantes,
and yet *ye* neuer cherished them better
then nowe. *W*hy so? Before they were
better taught then fedde, and of late
they haue been full fed and ill taught:
Then were they obedient, trutie and
diligent, as thei were taught: and now
be they disobedient, slouchful, and un-
trustie, as thei be fedde: then were thei
well taught workers, and nowe ill fed
workers: then had *ye* diligent laborers,
and now *ye* haue negligent lopterers.
I speake as I heare your selues saye
that haue them. *W*ell, will *ye* haue a
remedy? *T*he begin where *ye* left; teach
them better and feede them lesse. And
for prayng, how it hath decaied, which
of you cannot beare witnesse? *I* finally
pe what

The preface

what kinde of wickednes is there that
ye haue not aboue other, and what one
virtue is there, that ye haue not lesse
then other, that professe the contrarie
religion to you ? One demanded of
kinge Agesilaus what fruit and bene-
fite the lawes that Lycurgus made
had brought unto the Cittie of Sparta:
marie quod he, *Contemptum vitiiorum*, that
is, the contempte of vices. But whoo
shoulde require of me what fruit the
Innouatio of religion hath brought in-
to this realme of Englannde, I muste
nedes saye as I knowe, *Contemptum vir-
tutum*, the contempte of vertues and al
godly living. If it be true knowledge,
that ye bragge your selues to haue of
Gods woorde : came ye not to it by the
spirite of God? And doth the spirite of
God increase knowledge in you, and
decrease godlines that shoulde be in
you according to your knowledge? Is
godlie zeale, is the feare of God, is ho-
lynes of life, is charitee towarde s your
neighbours wrought in your hertes
Without the knowledge of Christe his
true religion , or els With the know-
ledge

to his countree men.

ledge therof? If it be in the right knowl-
ledge of worshippinge God, then of ne-
cessitie must ye confess that before this
innovation you were in better state of
knowledge; because your liues were
then more agreeable to knowledge: and
that sins, ye haue been erroneouslie
taught and deuillishely seduced, be-
cause your dedes & doinges haue ever
sins been more and more vngodly and
deuillish. For God did never begin to
plante a doctrine vnknowell tofore, or
tene we a doctrine afore neglected and
forgotten: but by suche as were godly
and unspotted, as indeve expressed the
strength and vertue of their doctrine,
in their life and behaviours. For as S.
Aimrose saith, the wordes of teaching
do vehementlie moue the hartes of the
hearers, when the life of the teacher
is not dissonant. Wher is the authoritie
of the preacher firme, sure, & alewable,
when he clencheth his sayinges in the
mindes of the hearers with the efficac-
ie of godly workes. For the iuste man
in his worde and dede is allowed in his
sayinges, this is required in all prea-
chers

The preface.

chers and teachers commonlie, holde
much more is it requisite in them that
will preache and teache a newe un-
knownen doctrine? and woulde repell
and olde knownen and well grounded
religion, to plant some newe fangled
inuention? If thei were moued by God,
then no doubt God woulde also in-
spire them to doo it ordetly, that is,
accordinge as him selfe did, and requi-
red other to doe. He him selfe (as is re-
ported of hym) Capit facere & docere. Be-
gan first to doe, and then to teach. And
he instructing his preachers; said who
soever breaketh one of these least com-
maundementes, and so teacheth other,
he shalbe called the least in the king-
dome of heauen: but whosoever obser-
veth & teacheth the same shalbe called
great in the kingdom of God. And S.
Paule the Worthe preacher of Christe
his trueth, dothe testifie of him selfe.
I doe chasten my bodie (saith he) and
bringe it into subiection, least perad-
venture while I preache to other, I
my selfe be made a reprobate. Surely if
God woulde innouate or alter the re-
ligion

to his countre men.

Nglon so longe received, by reprobate
then: then is he not the same that he
was, nor one with his promise. For
when he first began to plant the doc-
trine of his sonne Christ, he chose such
ministers and preachers therof, as for
integritie of life, and also for divers
miracles (effectuall persuasions of
anpe thinge that they shoulde teache)
were notable through all the worlde.
But our holyn preachers beginning to
plant a newe religion, or (as they saye)
renewe an olde docttire this. xv, L.
peres neglected, lacke both. They haue
nesther good condicions to authorise,
ne miracles to confirme their saynges.
O, you will say unto me, though they
lived not accordanly, yet was their
teachinge good. I saie they taughte
naughtie & false doctrine. Howe proove
I that? because it is contrarie to the
faith received and taught by our mos-
ther the uniuersall churche. But they
brought the scriptures for them ye will
say. Yea so did the devil, so did Arius,
Donat, Sabellius, and as many heret-
aries as euer were, to maintaine theire
L.i. doctrine

The preface

doctrine, yet was their doctrine hereticall, and blasphemous; and the scripture true and most true. But they alledged the Doctors, and fathers upon the scriptures. They did indeed, but in like sort and manner as divers were noted to allege Womers verses, ἀκερδοίλως καὶ ἀνογός θεότητες, & endings, for whatsoever they founde in any of the fathers workes, that mighte in any respecte seeme in apparaunce to maintaine their errors; the same wold they continuallye chat, and charme on, althoughe in dede it made either against them and their erroneous doctrine; or at least, nothinge with them, if they had well waied their workes throughlye as they did not. But they were snatchers and patchers only, and only snatched here and there a piece to patche up a botching mater. I mighc well liken them to Apes for divers qualities that were in them, for as the Ape being neither apt to kepe his house, as doth the mastie cur, nor fitte to bere burthen, as can the boar: nor meete to curne and till the grounde, as can the

ape:

to his countrymen.

Ore she ony flattereth, the only mo-
uch vs to laughter and pleasure; and
with her solisie mockes and mowes
maketh vs pleasaunt and merie. So
thesd newe fangled preachers; for as
much as thei had hot the grace neither
to kepe home wth ther mother, the un-
uerall charche; and wth her to watch
and kepe the wardes that her enemies
assaulte het not, neither to furne & till
the ground of mans soule, that it might
be apt to receive þ good seede of whate
whiche their mother wooldt haue so-
wen: neither yet patientlie to bire the
burthen and load of her motherlie cor-
rection, by fassinge and pralyng; and to
suffre the crisse of her spouse Christe,
which she wooldt haue leide upon their
shoulders: being unfitte (I sape) and
unprofitable members to thenser good
purposes and uses: they became mis-
shers of pleasure, libertie, licencie and
ease, and they theselues knowen depe
in them all. Whosonlie purpose was
as Erasmus well noteþ in his epistle
to Melchaldus. Crisus, & exhorting
and wþping. ergo in this point they be

The preface

apish. Againe when so ever they take
vpon them the handlinge of any good
and weightie matter, their handling of
it was apishelie; for either ther woulde
rent and teare it into peices, and make
it nought worth, or els by wraching and
wretching of it, they woulde force the
same to maainteine their principall in-
tent (wyng and thryng) and this is
apish. Further as of euill commeth
good many tyme, so of the same some
good also. So we reade that the Wan-
connes, plate, and pastime that the Ape
maketh, drue away the Age w from
the Lyon. In like sort the foly, the ly-
centious libertie of these new fangled
preachers haue druen awaie the care-
lesse securite from the catholike sort,
and haue been occasion that they haue
given them selues more earnestlie to
watche and warde for their mothers
right, whiche tofore liued as careles
without feare of enemis: and here in
ther were as profitable to þ catholike,
as Apes to the Lyon. Thus thought
they woulde not abide to be papish,
yet were ther stil apish. Ther haue lost
but

to his countreymen.

but one letter of the name, but they
lacke an hundred good conditions of
them, that be so named. They will say
here unto me, now ye talke at pleasure
of vs; but all this whyle why haue not
you amongst you confuted by argu-
ment and learning our doctrine, if it
were so euill? I saie unto them, what
nede any of vs to refute your doctrine
by argument, whiche the vniversall
church of Christ by consent, hath long
ago condemned for heresie? Tush! they
will say againe, you could say nothing
against it. How knowe ye þ, that when
we speake you will not understand vs,
or els your selues haue so many wor-
des, that ye will neither vouchsafe vs
time to speake, nor your selues leisure
to here. We are so ful of wordes that ye
cannot abide vs to speake, and soo full
of malice, that ye will not lauer of it, if
it sounde contrarie to your opinion.
We are made like *Porticus i Olympia*, which
was called *Septuaginta*, hauing seuen voy-
ces or seuen soundes, because for one
voice it woulde giue many. Soo, you
were made *Septuaginta* for one worde you.

L.iii. Will

The preface

will haue the tellinge of setten score of
ys the sprite woulde fume and be in a
greate heate: howe be it, manye tymeſ
and often we haue confuted your doce-
trine, although you hether to were not
confuted, whiche coulde not be, for two
causes: the one was because you were
decome heretikes, whiche will neuer be
perswaded against their concived opl-
nion, as Lucifer the heretike confessed
of his disciples to S. Hieronim. *Vnum*
ribi confiteor quia mores meorum apprime noxi,
facilius est vincere posse quam persuaderi. I con-
fesse this one thing to the, forasmuche
as I do so well knowe the nature of
my disciples, that to dye for, they will
not be perswaded, rather will they by
violent compulsion be vanquished. Next
because ye are apishe as I say. for as
the Ape whippeth here and there, and
never staieþ in one place, lykewise
your custome and maner is, so to sterre
and whippe from place to place, from
matter to matter, from texte to texte,
that it is not possible to pruaile a-
gainst you in resoninge. It is an olde
saying & somewhat to true, frenſie,

Heretic

to his countree men,

Herclie & Gelosie after that they haue
ones crepte into man, they will never
lightlie out of him againe. Blame me
not if I be somewhat quicke. Your
quicke spedre heretofore requireth no
lesse hast. Yet am I not so quicke to
touch you for your euil doinges, which
deserue no fauor, as ye haue been ouer
hastie here afore to deprauie vs for such
matters as were worthye praise and
commendation. If ye haue taken plea-
sure in deprauing vs, that offended not
take not nowe displeasure, to be re-
proued, for that ye haue offended: ye
haue many times spok what ye ought
not, and nowe nomaruell, if ye heare
what ye woulde not. Who hath not
bothe sene and hard in booke, balet and
plaie your spurning and kycking, your
croing and cryinge, your barking and
bitinge against the faicthfull beliuers
and catholike preachers? and why? for-
sothe for two causes. Let Diogenes
tell the first and I will not sticke to tel
the nexte. One asked Diogenes what
was the cause, that some men woulde
rather giue their almes to the creple

Lxxii.

and

The preface

Lazar then to a Philosopher, marge
quod he, because they hope soner to be
a creple or lazarus then to be a Philoso-
pher, that is, a lover of wisedome &
truethe. Nowe why haue ye so vehe-
mely ingrained against the true pre-
achers of Christ, and the trueth of bys
spousesse our mother the churche, and
haue extolled the false ministers of An-
tichrist and the ministrie of his harlot
the malignant churche? Speake Diogenes,
speake. It is, because they soner
hope to be still the false ministers of
Antichrist, then at any time the faith-
full preachers of Christ: soner to go to
dwell in hell with the devill for here-
sy; then to raigne in heauen with god,
for true religion. Wel saide Diogenes,
and by promise I must tell the nexte
cause. I haue readde of an vnskelfull
Painter, who hauninge painted on a
time in a table home lie and verie euill
fauoredly, a companie of croynge cac-
kes, and beinge preueie of his owne ig-
norance, he commaunded his boze to
drive out al the pultry out of the house
and that in no wise any helpe Cocke
should

to his countre men.

shoulde come nigh the place, wher
e table with his painted cockes bode,
least the beholder or byter by compari-
son and collation of them together,
micht esly deprehende the grosse and
rude ignorance of the Painter, and so
hinder the vtraunce of his ware. So,
beware saide our preachers beware of
these papistes, beware of their So-
phistrie, harken not to them. Repe not
companie with them. Lye, lye on the
and let them go. Wherefore? The pain-
ter hath told the cause. They were pri-
uite of their owne wicked ignorance.
For they feared, & I am out of doubt,
that if ye had truely conferred their
doctrine and lues with the doctrine
and lues of the other good and godly
teachers, whiche they called papistes: if
ye had quietly and diligently with in-
differencie of minde wayed well what
they haue either said in pulpit or wri-
ten in booke: ye had longe agone per-
ceiued the blinde and grosse ignorance
of your guydes. Ye had eslie found out
their trecherie, crafte and falsehood: ye
had soone tried that al their gaine pain-

L.B. ted

The preface

fed ware, was but bumbling and fum-
bling peccarie, and not (as they made you
believe) faithfull religion, but deceitful
delusion, not wittie writing, but wry-
ly wresting of well written truthe, not
truthefull preaching, but rutherful bre-
kinge of all christian ordres, not right
reformatiōn of thinges amisse, but de-
uellishe deformation of thinges that
were well, & to be short not repairing,
but impairing of the catholike fayth.
Alas most deere countremen that euer
ye sholdē be somuch bewitched by that
deuellishe harlot that for her whigge &
wher ye sholdē thus leave the nourish-
inge milke of your louinge mothers
brestes, for the puttis poule of her un-
cleane pittes whiche bringeth death,
ye shoulde forsake the cleane fountaine
and well of your mother, where her s
springeth the water of lyfe. O alas
deere frendes ye haue greatly hazarded
the wealth of your soules, ye haue hea-
ped the burninge coles of vengeaunce
upon your owne headdes: ye haue vt-
terly cast your selues awaie for euer,
to be tormented body & soule amongest
the soule deuelles of hell in fire euer-

to his countreemen.

Iaffing, if vpon this callinge ye repente not, and make hast homewards into the bosome of your louingc mother. Ye haue ben often called, and fewe of you haue regarded. What pituous plages, what meruelous miseries, haue not you sene and moost of you felt, sins ye left the bridle of the vniversal church? And were they not all as Prophetes sent amonkest you to put you in remembraunce that ye were from home, that ye were out of the fauor of god? What desperation hathe there been amonoge you? howe manye of you noyme of late yeres, haue died desperate of Goddes mercie? howe many haue caste awaye themselues with their owne violence handes? And was not all this suffered to let you vnderstand, that ye were become disobedient children to your good mother? that ye were no longer members of that lively body? can the childe despaire of the fathers mercie, as longe as he is obedient to the mother? Can he despaire to be saued by Christ, that is a membre of his bodye? no, no. Thus mercifulllye by diuers meanes GOD pouched safed

The preface

bouthesaked to call you home againe
into his dere spousesse lappe, into your
tender mothers armes. But it hath
not moued your stonie and stouborne
hartes. Nowe againe of his measureles
mercy he calleth you. And out of doubt
this is the laste call, this is the laste
lounde of the trumpet. If ye come not
nowe home at this call, it is to be fea-
red, least he will exclude you out for e-
uer, and you that would not come vp-
on so many callinges, shalbe bidden
goe at one commaundement *Maledicti*
in ignem aeternum, accursed into fire ever-
lasting. Ye haue been called diversly by
divers and maruelous plages, and yet
ye come not. Nowe last of all he cal-
leth you by a more gentle meane, by
his true elect Marye our most noble
and godly Queene. Whom his inscrut-
able prouidence hathe preserued of a
speciall purpose no doubt, that by her
he might restore his true churche, of
late veres miserably vexed. And by her
last of all, call you home into the folde,
that haue longe strayed as loost sheepe.
She rememb'ringe therfore whose mis-
niscresse

to his countree men.

misresse she is, doeth not slacke to execute her office. *Clamat virgo Angli, surgite, sponsus adest.* The faithful and heauenlie virgin crieth earnestly vnto you, O my louinge subiectes of Englaunde, O dere beloued people, arise arise, come & accompany the spouseſſe of Christ our louing mother, for the spouse cometh. If ye be not of her traine, if ye be not of her familie, the Spouse will not knowe you: the Spouse Christe will not admit you where he hath to doe. If ye be not one with the spouseſſe, the spouse & you must nedes be two. The spouse and the spouseſſe shalbe one in heauen, you and the devill shalbe one in hell. Wherefore arise, arise I say. Come home come home, þare so louingly calleſſed. Who calleth you? god calleth you, whose vengeance you cannot escape, if you came not, if this last call bringe you not home. Your creatour calleth you, whose wil is to saue what he hath made. The lord of mercie calleth you, who by so many waies letteth not to ſeeke the lost cheape, in whose reconuerie he more reioyceth, then in the hauinge

of

The preface

of tynette and nyne.

Thus God, the creatour, and lord
of mercie most gently and louingly cal-
leth you. By whom? by many messen-
gers, and nowe last of all by a famous
Mary, whose merites and mercie for-
wardes you all, might moue you all to
come: by an heauenly maide, whose in-
tegritte of life and constancie of faith,
ought to perswade you al to come wil-
lingly: by a myghtie Duene, whose au-
thoritie might compel you all, to come
with sped. Whether to come home, in
to your mothers lappe, where lacketh
no comfort, no cōsolation, no heauenly
pleasure. With her, ye shal haue al, be-
inge ones made mebres of him that is
al i al. At home with her, you shal haue
assuraunce of life, that cannot dye: of
inheritaunce, that shall not quaille: of
blisse that cannot ende: eternally to ca-
tive in heauen with God. If ye tarre
stil from home, what shall you haue?
out of al doubt, ye shalbe assured of
bitter deathe, of perpetual servitude,
of unspekeable tormentes euerlastinge
to endure in hell amongest deuilles.

Lan

to his countree men.

Can neither so great benefites per-
swade you to come home, neither so
great displeasures wryg you to wadre
from home? were ye so lightly caried
from home by the devill your enemy,
that ye might be lost: and are ye nowe
so hardly perswaded to turn, whe god
your redemeur calleth you, by so many
louinge waies that ye might be sau'd?
Shal I cal you men that wilfully rune
into confusyon, whiche the vntesonable
beastes would not? Shal I cal you
christians that so ofte and so louingly
called, choose rather to folowe Anti-
christ to hel, then christ to heauen? Shal
I cal you English subjects, that soo
little regarde the trumpet of your so-
veraigne Ladie? Is it so harde to per-
swade men, (whiche shoulde haue rea-
son,) to choose rather life then deathe,
rather pleasure then paine? Is it soo
hard to perswade christians to folowe
rather God then the devill, rather to
tayne in heauen then to suffer in hell?
Is it so harde to perswade English
barres, to obey so noble a Mture, soo
goodly a Mary, so yeanerlyge a virgin,

Vincent. St.

The preface

calling you home in such louing wif,
where ye maye haue rest and quietnes,
that haue been tossed with so many mis-
series? where ye maie haue remedie of
so many pestilent sores, and ulceres,
wherewith your soules are infected?
Come, come, louinge countrey men,
for the passion of Christ make hast and
come. Be not slacke in commynge, that
made so great hast in goinge. Beholde
your louinge mothers armes are open
to receiue you, her bosome unlased,
her brestes bare to feede you with the
swete milke of true knowledge, al-
thoughe ye haue vngenclie delite with
her in forlakinge her. Yet come I saye
and humbly submit your selues unto
her, and she wil louingly receiue you.
She wil forget and forȝet all vnkind-
nes past, and she wil deliuer you from
so many euilles, perilles, and daungeres,
that ye are in. She can and will, and
without her, there is no other to bee
looked for, but vffer confusion. If ye
will not beleue the trueth uttered in
wordes, yet credit the effecte exprested
by example, when the raging waters
had

to his countre men.

had overwhelmed the whole earth,
and drownēd man & beast and all that
was, who then was sauēd, but Nōe &
seuen with him? What did the Arke
prefigure vnto vs? No doubtē the ca-
tholike churche of Christ, whiche doth
regenerate you to God, and deliuereth
all that abide in her from the peril and
daunger of hell & the devill. *Ad gram*
confugient omnes in omni preservare & in omni
tribulacione sua. Unto the Arke of which
catholike churche saith saint Austin al-
doe resort for succour in all persecuti-
on, miserie and trouble. Ye cannot con-
ceue dere frendes the great conforte,
consolatiō, and safegarde, that is with
in this churche, because your headdes
are so hente with newe fantasticall er-
rors. Ye are so drousie and so blinde
in the dead slepe of ignorantē. But if
ye woulde awake out of that dead slepe
and see the trueth, then no doubtē but
ye woulde thinke with me & late with
waking Jacob. *Verē hic est domus dei, &*
porta cœli. id est. In dede this is the house
of God, and the gate of heauen. Soz be
out of doubt, if ye be not of this house.

D.

ye

The preface

ye cannot entre into heauen, where
God reigneth. If ye kepe not your sel-
ues within the Arke of this uniuersall
churche, ye cannot auoide destruction;
ye must nedes perishe bodye and soule.
Wherfore louinge frendes, if you de-
sire to be saued, & to raign with Christ,
be at home with his spousesse. If ye
longe to inherite as the children of our
heauenly father, despise not the doc-
trine of oure mother the catholike
churche. If ye longe to drinke the true
ly water that springeth into euerlast-
inge life, resorte home to the cleare
fountaines of your kinde mother the
churche, and abandon the company of
heretikes. Leauue their broken and vn-
cleane cesternes, whiche can holde no
water, but poule & mire. For briefe,
if ye desire to worshippe God rightly,
and to walke in this true religion ac-
cordinge to his most holy will & plea-
sure, then stagger not to embrase and
folowe the olde religion, newlye recov-
ered and set furthe by our heauenly
and vertuous maiden Muene. For bee
out of doubt there is nothinge in this
religion,

to his countree men.

religion; but what the scriptures of
God haue occasioned, the heauenlye
spirite hath suggested, our true mo-
ther the catholike church hath autho-
rised, the holpe & learned fathers of all
Chrystendome haue set furth, the con-
sent of many generall counselles hath
confirmed, the longe succession and co-
tinuance hath approued to be moost
true sincere and perfect. O moost de-
beloued frendes be not ashamed to re-
pent, wherin the Angelles of heaven
will reioyce. Be not ashamed to arise
that haue so shamefully fallen. Be not
ashamed to come home to your mother
the churche, sith she is not ashamed to
receiue you. Thinke it not vilenesse to
forlaken the society of heretikes, that ye
maie bee made the children of God.
Thinke it no folye to脱yne your sel-
ues out of the armes of an harlot,
whiche will gripe you to deathe, that
ye maye sit in the lappe of so tender a
mother, whiche will cherishe you into
life euerlastinge. Well it is time I see
to breake of, for I haue exceeded the iust
measure of a Preface. And yet am I

D.ii,

Iothe

The preface

I loth to leauue. Blame me not though I
cannot obserue measure in my talke to
you, towardes whom my loue & hartie
affection knoweth no mean. And though
I am in doubte how you shall lyke my
doinges , yet be ye out of all doubt I
haue done the same of a great zeale ,
and most frendlye affection towardes
you all . And I protest before God I
onlye seeke therby your soules health.
Neither haue I written this to shame
you, but as my dere beloued bretherne
I warne you and call you into the fes-
towlship of the sonne of God Iesus
Christe our lorde. Wherein if I ought
prouable, wel is it with me, but muche
better with you. Here I will leauue &
gyue place to holy Vincent. To whom
I beseche you hartely giue atten-
tioneare, and Willinge harte to
understand his counselles,
and no doubt but ye
shalbe glad ther-
of. The bles-
sed God
in perfite Trinitie direct
your hertes & wates,

The booke



HE Scrip=
ture saying and
admonishinge:
Demaude of thy Deu. xxxi.
fathers, and they
wil tel the: En-
quire of thyne
ascetours, and they wil shew the:
Lykeboise, Appie thine eares un Prover. iii.
to the wordes of the wyle:
Algayne, My sōne forget not my
sayinges, let thy harte kepe my
wordes: It seimeth unto me
that am of al the seruauntes of
God the verye basest Pilgrime,
a matter wel worth the trauel,
and lyke through Gods grace
to profite verie much, if I chuld
. 1117 R
D.iii. comprise

Tyme.

The waye home to Christ is
comprise together in wrytynge
all such godly, comfortable, and
holosome preceptes and couisels,
as I haue faithfullye received
of the fathers, concerninge the
true and catholyke faieth. At
worke no doubt ryghte neces-
sarie for mine owne infirmitie,
hauinge thereby prompte and
redye, that might through day-
ly reading ,repaire and help the
weakenes of my memory. Unto
whiche enterprize, not the fruit
only of the selfe worke hathe
moued me, but also the iust con-
sideration of tyme, and oportu-
nitie of place , haue and doo be-
hementlye encourage me to at-
tempte the same. Tyme I saye,
for time we see passeth a waye
irreuocablye, snatching with it
man and all humaine & worldly
thynges.

The waye home to Christ.

thinges. Wherefore sittinge it
is, that we of tyme catche also
somewhat, that might in tymē
aduantage vs into lyfe lastinge
beyonde tymē. And at this tyme
especially, when both a certaine
terrible expectation of Goddes
fearefull iudgement, nowe un-
minent and approchinge verye
nigh at hande, exactethe in vs a
more seruente studie towardes
his religion: and also the subtel-
tie and crafte of newe fangled
heretikes nedeth nowe greate
care, wachte, and diligence.

The place I saye, because se-
questratinge and deuidyng me
from the frequencie and haunt
of Cities and Townes, I haue
bestowed my self in an out smal
village, and in a Monasterie
where, without greate let or

place.

D iiiii. hinde-

The waye home to Christ.

hinderaunce, that maye be accom-
plished whiche the Psalme
speaketh of: Vacate & uidete quoniam
am ego sum deus.

Moreover the consideration
of my purpose agrieth hereto
well. For whereas ones I was
tossed with diuers and boylste-
ous waues of the secular traf-
fyque, at length Christe beynge
my helper, I arriuued vnto the
porte of religion, a moost sure
hauen for all menne: that there
pullyng downe the combe of
pryde and vanitie, and apply-
ing my selfe to please God with
the sacrifice of Christian humili-
tione, I myghte happelye auoyde
not onely the wrekkes and trou-
bles of this present lyfe, but the
inquenchable flames also of
the worlde hereafter.

But

The maye bome to Christ.

But now I shall in the name
our lord, sette vpon the matter
purposed. That is, to describe
and set furth such good lessons,
as by tradition are diriued, by
writtinge are leste vnto vs frō
our auncetours & forefathers:
desirynge to be accepted rather
as reporter thereof, then presu-
minge to seeime authour of the
same. And further, I shall ob-
serue this ordre in writting: not
all, but of all the moost necef-
sarie matters to gather and re-
herse, and that not in syne and
pyked phrase, but in facile and
common speche: so that the moost
part may seeime rather signifi-
ed, then explicated: rather sleight-
lye touched, then exactly discus-
sed. I leauue the florishinge, eu-
rious, and painted maner of en-

D. v. dicting

The waye home to Christ.

dictinge to other, whiche either
vpon confidence of their wit-
tes, or respect of dutie or office,
attempt the lyke enterprize. As
for me, I intende nothinge els,
but to prouide vnto my selfe,
and for mine own singular vse,
a byll of remembraunce, as it
were, agaist obliuion: wherby
memorie moughte be holpen,
whiche I feele nowe to decaye
in me. And yet I shal endeour
with Goddes helpe to amende,
and daylye enlarge the same: as
my leysure and oportunitie shal
serue, to recognise and recompt
suche thinges as I haue lear-
ned. And this to this end I say,
that if ih̄ my treatise (which I
make for my selfe onely) escape
my handes, and happe to lyght
into the handes of other; that

then

The wryghte home to Christ.

then they carpe not, or rachelye
disproue any thing therein con-
tained, whereof is promised a
reformation and amiedement.
Nowe therefore to come to the
matter it selfe) I haue with
greate studie and earnest dili-
gence, manye times sought, and
that of verie many godlye and
learned men, howe and by what
certaine and generall rule I
mighce trye and throughly dis-
cernethe veritie of the catholike
faith, from the falsehood of wic-
ked heresye, the true preachet of
Christe, from the false minister
of Antichriste. And I haue re-
ceuied of them all, at all tymes
thys one onlye aunswere: that
whether I, or anye other man A rule.
woulde perfittely knowe, and
perceiue the trecherie, falsehood,
and

The waye home to Christ.

and craft of heretikes, & would auoide their cursed snares, and damnable ginnes, and desireth to abide sounde and constant in the soude faith of Iesus Christ; then I or he(say thei)must(god assisiting)fense & warde our beliefe with a double bolt, that is, with thauuthoritie first of Gods lawe, next with the tradition of the catholike faieth.

Here perhappes some would say vnto me, forasmuch as the scripture is perfite, and plentuously doth suffice to al thinges, what nedeth vs to ioyne thereto churche vp- thauuthoritie of the ecclesiastical intelligence? I aunswere, that it is veray nedeful, Because the holy scripture, (aloughhe it be but one, yet al doo not imbrace, vse & expouid þ same in one selse,

þy

The autho
ritie of the what nedeth vs to ioyne thereto
churche vp-
on the scrip
ture is ne-
cessarie.

The wye home to Christ.

by reason of the altitude & highnes of it. But the sentences ther of diuers diuerslie doo take and vnderstande : one one waye, an other a nother way. That many times howe many men , soo manye iudgementes appeare thereupon. Yet is the scripture but one, and in all pointes vnifourme . For beholde Nouatian one way, Sabellian another wai, Donat contrarie to them both expoudesth it. Again Arrius, Eusnomius, Macedonius, thei vnderstande it after an other sorte . Photinus, Apollinaris , Priscillianus in an other sense , Iouianus, Pelagius, Cœlestinus , yet other wise: and Nestorius finally after an other fashion. Yet is the scripture as I sayd but one , & hathe but one vnderstandinge .

Where-

Vincent, St.

The waye home to Christ.

Wherfore it is verie necessarie for the auoydinge so greate daungers of diuers errours & doubtes, that the lyne of the Propheticall and Apostolicall scripture, be drawnen and directed along, according to the rule and exposition of the catholike churche. Lykewise in the catholike churche we oughte seriously to regard and take hede, that we faythfully hold that, whiche is euery where, alwaies, and of al generally received, obserued, and beliued: for that is properly Catholike: as by the Etimologie of the terme (catholike) doth appere, whiche comprehendeth all vniuersally. And this shall we doo, if we ensue and folowe
Universa-
litle.
Auncientie,
Consent, & the consent of the churche.
These

The waye home to Christ

These thre pointes, he must firi-
mely holde that wilbe counted
catholike, and desireth to con-
tinue in the faieth of the catho-
like churche, with out whiche
there is no saluation. Of these
thre pointes I shall teache as
I haue learned. And touchinge
the firste, we shall not misse to
folowe the vniuersalitie, if we
hartely confess & acknowledge
that faieth to be the true chris-
tian faieth, whiche the vniuer-
sall Churche throughoute the
whole world dothe confess and
acknowledge. Touchinge the
seconde, we shall assuredlye fo-
lowe the auncientie, if we stray
not from the censures and iud-
gements of the auncient, holy,
and catholike fathers. Tou-
ching the third, we shal rightlye
folowe

The maye home to Christ.

folowe the consent and vnitie,
if in that antiquitie we admit,
unbrace and allowe the difiniti-
ons, iudgementes, and censu-
res, of all or the moost parte of
the sated holie fathers. Nowe
what shall the catholike Chri-
tian man doo, if any one parti-
cle of the churche, hathe deuidid
it selfe from the communion of
the vniversall faith? What els
shoulde he doo, but preferre the
helth & safetie of þ whole body,
before the corrupte and pestife-
rous membre? What if some
new contagion inuade the chur-
che, and laboureth to cōmacu-
late and corrupte, not a parcell
onely, but a whole congregati-
on? Then let him cleue to anti-
quitie: whiche cannot be sedu-
ced by anye crafte of noueltie.

What

The waye home to Christ.

What if in the selfe same antiquite, we shall trye that two or thre, yea whole cities and provinces haue erred? Then in any wise, he ought to prefer before the rashenes, temeritie & ignorance of a few, þ decrees & determinations of an bniuersal counsell. What if no suche decrees of any bniuersall counsell can bee founde in some case, as some suche may befall? Then shall he diligently consecrate, searche, and considre the bookeſ and monumēntes of the auncient fathers of the churche, and receive their iudgementes. Whiche, although they were neither of one place, neither of one tyme, yet are one in the communion and faieth of one catholike church. And what soever these sages wyth one

E. consent

The waye home to Christ.

Donate.

consent, manifestlie haue defen-
ded, written, and taughte, the
same ought he beleue without
all doubt. For the better vnder-
standing of that whiche I haue
said, I wyll set furthe the same
one after an other by examples,
and declare the more at large,
least whiles I study to be short,
I slenderly passe ouer the weight
of the matter. In the tyme of
Donate that heretike, of whom
suche as maintaine his heresies
be called Donatistes, what time a
great part of Alfricke had com-
bled them selues headlong into
the goulfe of the pernicious er-
rors of the said Donate: and for
gettinge their religion and pro-
fession, preferred the cursed and
blasphemous temeritie of one
wayne man, before the unitie of

the

The waye home to Christ.

the churche: then (through Alfricke) suchē as detested that prophane scisme, & adhered fast to the vniforme consentē of Christes vniuersal churche, they only of them all mought be said vnto their posteritie leauinge a speciall fourme howe hereafter the wisedome of al vniuersally, ought more to be esteemed then the madnes of a fewe singular persons, in anye weightie matter concerning our faith.

Likewise what time the pestilent poyson of the Arians, had Arians infected, not one portion, but almost the whole worlde: in somuche that in maner all the shoppes of the Latine churche, partly by force, partly by craft circumuented, were wonderouslie perplexed and amased, what

The maye home to Christ.

were best to be done & folowed
in so great confusio of matters:
Then whosoeuer was the trus-
towshipper and louer of God,
the same was not infected with
the skorfe of that fylthye conta-
gion:but preferred the auncient
faith, and vnitie of Christes
uniuersall church, before the new
forged trecherie and falsehood of
certaine singular newe fangled
harebraines. And what cala-
mitie, howe great miserie do the
ensue innovation of religion, &
the bringing in of such newe
fanglenes, contrarie to the vnl-
tie of the catholike churche:it is
moost cleare and verie evident,
by that whiche folowed in the
time of these Arians. For then
all kinde of thinges both great
and small went to wracke:affi-
nities

The waye home to Christ.

nities, cognations, amities, houses, and families were deuided, yea whole cities, peoples, provinces, nations: And finally the whole Empire of Rome was merueilouslye disturbed. For when that prophane noueltie of the Arrians, as it were some Bellona or infernall furie (the Emperour himselfe being firste bewitched withall) had ones brought all the heades and nobles of the courte in subiection vnto that newe lawe: sessed not after to disturbe, vexe, and confounde all maner of thinges, bothe priuate and publique, halye and prophane: without discreaunce of good and badde, to disquiet and hurte whome she listed, and howe she liked. Then were wiues violated, widowes
¶. iii. desolated,

The mye home to Christ :

desolated , virgins defloured ,
monasteries suppressed , clearks
persecuted , deacons buffeted ,
priestes hated , the were gayles ,
prisons , & dungeons stufled full
of good and godly men , of whō
some were banished from cities
and townes , and compelled a-
mong wilde beastes , caues , and
rockes , in desertes , in greate
neede , famine , and thirst to end
thei miserable lyfe . Suche mi-
setie dothe certaintely ensue and
folowe , whensoeuer for the hea-
uenlye doctrine , humaine super-
stitions are broughte in : when
well grounded antiquitie , is vn-
dermined through the wicked no-
ueltie : when the orders and
institutions of our elders , are
violated : the decrees of the fa-
theres
Desolated .

The waye home to Christ.

ther's broken; the definitions of
our auncetours neglected: whe-
the pernicious desire of newe-
fangled curiositie, kepefh not it
selfe within the commendable
limites of the sacred and incor-
rupte antiquitie. Some per-
chance wil thinke that I speake
this of affectiō and hatred, that
I beare to innovations. Who-
soeuer thinketh soo, let him at
lest wise geue credite to s. Am-
brose in this behalf, whain his S. Ambrose
seconde booke unto Thempe-
roure Gratian, Deplovinge and
lamentinge the cruell bitternes
of that tyme writeth, in thyg
wyse. *omelodh nrogo oibourde*

O almighty god we haue now
sufficientlie purged and cleansed
the slaughter of thy confessours,
the murder of thy ministers, the

The maye booke to Christ.

wickednes of soo great impietie,
with our bloude and with oure
destruction. Thou haft now suffi-
ciently declared , that they cannot
be saued, whiche haue uiolated &
broken thy catholike faith. Like-
wise in the thirde booke of the
same booke. Let us obserue there-
fore(saith S. Ambrose)the pre-
ceptes of thelders , let us beware
through presumptuous temeritie,to
uiolate the seales of oure inheri-
taunce. The fast sealed booke of
the prophet, nor thi seniours , nor
the powers, nor the Angelles , ne
Archaungelles durste unseale . To
Christ onely was the prerogative
referued to open the same. The
booke of Apostolike fathers, who
of us dare open, being sealed by so
many confessours , and halowed
with the bloud of so many godlie

marq

The waye home to Christ.

martyrs? They were holie confessours and martyrs, howe maie we denie their faithe, whose uictorie we commende? Yea playnelye (holpe S. Ambrose) we commende and greatlye alowe the. for who is so mad, who so euyl disposed, that wisheth not to trace and folowe their steppes, (all if he cannot ouertake them) whom no violence, no crueltie, no kinde of death coulde terri- fie: whome no allurementes of worlde felicitie, no hope of life, no desire of libertie, no flatterie of frendshippe coulde withhold from the defense of the faith whiche their auncetours had? Whom I say our heauenly lord for their constancie in the auient faith, iudged worthie, by whom his diuine maiestie mighte re-

Ep

store

The waye home to Christ

Gore his churches, beinge greā
uouslie mangled : reuive and
quicken vp the spirites of well
disposed people , merueilouslye
discomfor ted : set vp and restorē
againe the holye ordre of hys
priesthood, beinge trode vnder
foote and by whom finally hys
inscrutable prouidence mought
with the bloude of so innocent
martyrs, cleanse the people be-
ing pitiouslye defiled with the
stinkinge frothe of daungerous
heresies . And with the plenti-
full teares of so godlye byshop-
pes , washe cleane awaye and
utterly deface suche newefan-
gled, not properly writiges, but
rather wrestinges of well writ-
ten verities : And so reuoke al-
moost the whole worlde frome
pestilent heresies, vnto the most
certain

The waye home to Christ :

certayne trueth of hys woorde :
from altering noueltie, vnto
the sounde and constante aunci-
entie : from newefangled fan-
tasies, vnto the approued iudg-
ment of his catholike Churche.
But in this heauenly constacie,
this is to be noted and earnest-
lie to be considered of vs , that
in the auncientie of the Church,
they defeded nat any one singu-
lar part, but the catholyke, that
is to witte, the vniversal faith
vniversallie received . Neither
is it leefull to thinke, that such
and so many sage and learned
fathers would with suche con-
staunce affirme, maintaine and
defende the dreynes of one or
two persones , or would for the A rule.
fantasticall conspiracie, as it
were, of one shnale prouince to-
tende

The waye home to Christ.

fende euен to deathe. But they
imbracinge and faithfullye en-
suing the decrees, censures, and
definitions of all the ministers
of the holpe Churche, and of the
apostolike veritie, had rather to
deliuer their bodies vnto moost
cruell tormentes, then to be
deliuered from the auncient be-
liefe: rather to be ouerthowen
by their enemies to death, then to
geue ouer their catholike faith:
whereby they shoulde lose the
hope of life at Goddes handes.
Thus losing al to wynn Christ,
suffering themselues willingly
to be ouercome of al, that truth
micht ouercome by them: they
haue pourchased vnto theire
name suche inestimable glorie,
that they be moost rightlye re-
puted and accompted, not onlye
confes-

The waye home to Christ.

confessors, but the princes and
cheife heades of all other con-
fessors and Martyrs.

Wherfore this diuine and hea-
uenly example of these blessed fa-
thers, ought to be a special pre-
sident vnto all & singular Ca-
tholike me, worthie in continual
meditation to be recorded, who
in maner of the seuenfolde can-
delsticke, branishing w the seue-
fold light of the heauenly spirit,
haue foreshowen vnto all their
posteritee, a verye manifest and
cleare forme, howe hereafter in
al bprozes of baine errores, the
vnaduised temeritie of fantasti-
call innouation ought to be re-
pressed & utterly to be suppres-
sed by the authoritie of holy An-
tiquitie, and by the force of the
vniversal consent of Christ his
churche.

The waye home to Christ.

churche. This hath not been
straunge amonges the fathers
of the Churche. For euermore
the holyer, the better disposed
any haue been, the more ernest,
prompt and ready he hath been
alwayes to withstand newe in-
ventions. Examples hereof are
plentie. But to auoide tedious-
nes I wyll passe ouer many, &
only recite one, whereby it may
be evident vnto all, with howe
great care, studie, and conten-
tion the blessed succession of the
Apostles haue at all tymes de-
fended the integrarie of þ relig-
ion once allowed & receyued,
by the consent of the vniversall
Churche. So it was thereforee
that Agrippinus bishop of Car-
thage first of all other thought
good to be rebaptised, contrary
to

Agrippinus

The maye home to Christ.

to the canon and rule left by
the Apostles, contrarye to the
custome or order of the eldets,
contrary to the general consent
of the Clergie. Which presum-
ption of his, raysed vp so much
mischief, that therby was ge-
uen not onelye malter of facti-
ous sacrylege to Heretikes,
but also to certayne catholikes
occasion of errour.

Howe be it on euerye syde
eche good man withstood it ear-
nestly. But Stephen of honoura-
ble memorie then byshoppe of Stephen
Rome , with certayne other
godlye men most vehementlye
of all other did resist that fan-
tasye of Agrippinus. And in an
Epistle sent unto Afrike vpon
that occasion, he ordyned that
nothinge ought to be altered or
renewed

The way home to Christ.

renewed, but all thinges to be
obserued and kept as thei were
by tradition left. For that holy
and prudent father well percey-
ued, that ther was not the true
religion, where all thinges are
not receyued in lyke saythe of
the children, as they were lefte
of the fathers: where we be
not led by religion, but we lede
religion whether we like. And
this is the propertie of chri-
sten sobrietie, and grauitie not
to devise new sectes and fashi-
ons for his posteritte, but with
all his power to obserue the old
and holsome lawes receyued of
antiquitie. What was then the
ende of that busines raysed by
Agrippinus? Forsooth the usuall
and tofore obserued, the aunci-
ent custome was reteyned: the
newe

The waye home to Christ.

newe devise utterly refused.

But ye wyll say perchance,
that suche men lacke power
and learninge to defende theyz
new devised opinions. Yea they
were so excellent in wit, so flo-
wing in eloquence, and so ma-
ny in number: agayne they had
so greate likelhydye of trueth,
and brought so many sentences
of the scriptures for their pur-
pose (but wrongfullly vnder-
stooded) that assuredlye they
coulde by no meanes haue been
ouermated, had not their mas-
ters quailed in them selues, as
moost vntrue and contrarye to
the will of God.

To be shorte, what shall I
saye of the decrees passed in the
counsell kepte by certain in Af-
rica. Howe did God fauour the

F. i.

samer

The maye home to Christ.

same? Were not all thynges
therin done, accepted as dreas-
mes, abolyshed as fables, abzo-
gated and utterly refused as
vntrue and contrarie to the ca-
tholike faith? And O wonderfull
furthe and meruelous conuer-
sion. The first authours of the
same opinion are reputed catho-
like: and the folowers of the
same are iudged heretikes.
The maisters be absoluied, and
the disciples be condemned:
The writers of the bookes, ouer
of whiche they falselye forged
their opinion, are made the chil-
dren of the heauenly kingdome:
and the auouchers burne in hel.
For who is so mad that dou-
teth, but that so blessed lyght of
al holy martyrs and byshoppes
S. Cyprian, and his felowship, do
raigne

The waye home to Christ.

raigne euerlastinglye with Ies-
sus Christe in heauen : Agayne
who is so deuellishe and wicked
to denaye, that the Donatistes, and
other lyke heretikes, that brag
that they were led by the coun-
sell and authoritie of the saied
S. Cyprian to rebaptize, burne
with their graunderye the ves-
uill euerlastinglye in hell: And
surely it semeth vnto me that,
that counsell in Africke was
promulgate and setfut the vuen
by the prouidence and will of
God: thereby to detect and dis-
close the shamefull crafte of such
hellish heretikes, whose wic-
ked fashion is (when they en-
tende to patche vp an heretic in
an other mannes name) to in-
duce the bookees of suche aunci-
ent writers (in that point dark-

The maye home to Christe

Iy penned and leafte vnto vs) whiche for the obscuritie and darknes thereof, might serve as it were for the maintenaunce of their trecherie, falshooode and heresie. And so they might seeme not to be the first, nor the onely autho^rs of such opinion. Whose wickednes in this poit I judge worthie double hatred .
firste because they feare not to quaffe the poison of heresie, & to open the gappe of damnable erro^r vnto other. Secondeylē for that they slaunderously reueue the memorie of holye men in suche matter, and as it were with their prophane hande, do fanne abrode into the ayre the ashes, whiche were well raked vp, renvuinge that (not without diffamation) whiche were bet-

ter

The maye come to Christ.

set to be buried in perpetuall
silence. Herein they leappe not
one inch from their graundyspe
Cham, who not only vouchesased Cham,
not to couer the naked membres
of his naturall father Noe, but also Noe,
showed other of it to laughe at.
Wherein he somuche transgres-
sed the reverence due to the pa-
rentes, and somuch thereby dis-
pleased God, that he and hys
postericarie were cursed for hys
faulfe. And his bretherne bles-
sed by the mouthe of God, who
would neither see the nakednes
of their reverend father, neither
permit other to se it. For turnig
their backes towardes him (as
it is written) they couered him.
Whiche their facte dothe let vs
tunderstande, that they did nei-
ther allowe, ne yet bewrate the
f. iii, faulfe

The waye home to Christ :

faulte of the holye man their fa-
ther . And therfore they and
their posteritie were rewarded
with the blessed benediction of
God. But nowe let vs returne
to our purpose. We ought ther-
fore I saye greatlye to feare,
and to dreade the daunger and
punishemente of alteringe the
faith, and violating the auncien-
t religion . From whiche te-
merous enterpryse, as well the
doctrine of ecclesiasticall consti-
tution dothe feare vs , as the
censure of Apostolike authoritie
dothe terrifie vs . It is well
knowen , howe greatlye , howe
seuerely , and with what vehe-
mencie blessed saint Paule doth
traighe against suche, as with
marueilous lightnes were al-
ured from him , by whom they
were

The waye home to Christ.

were called into the grace of
Christe and his true Ghosspell:
and had heaped vnto them a
numbre of maisters accordaninge
to their despze and lust: turning
awaye their care from the be-
ritie , geuinge themselves vp to
fables , hauinge dampnation.
What were they that wente
from their firste professed faith?
Such as those deceiuued, of whō
the same Apostle writeth vnto
hys bretherne at Rome, say-
inge . I beseeche you bretherne
marke well them, which sowe dia-
uision and geue occasions of euill,
contrarie to the doctrine whiche
ye haue learned, and auoide them.
For suche serue not Christe our
lorde, but their owne bellies ; and
with swete preaching and flarte-
ringe wordes, they deceyue and

No.xvi.

F iiii seduce

agnus

Vincent. St.

The maye bame to Christ.

ii. Ep. iii.

seduce the hartes of the innocent people: whiche enter into houses and bringe into bondage women laden with sinne: whiche women be led with dyuers lustes, euer learninge and never able to come to the knowledge of the trueth. They are men full of vaine talke and deceiuers, whiche subuert all houses, and teache for lucre sake, suche kinde of doctrine, as they oughte not to teache. They be men of corrupt mindes & lewde conserning the faith, proud harted, & ignorāt: yet do they busyn them selues in questions and contencioſ of wordes. They are destitute of the truth, iudginge gaines to be holinesse. Also thei as idle persons doe learne to cōpasse about houses. They be not onely idle, but also full of wordes, and very curious, speaking suchē things

Ep. iii.

The waye home to Christ.

thinges as they ought not. whiche
repelling a good conscience, haue
erred concerning the faith. whose
prophane and vaine talke availeth
much to impietie, & their speche
crepeth furth as the canker. But it
is well that is written of them al-
so in the scripture . But they shall
preuaile no lenger, for their mad- ii. Tim. iii.
S
nes shalbe made manifest vnto all
men, as theirs also was.

When therfore the like wan-
deringe from prouince to pro-
uince , from towne to towne,
and cariyng with them sale ex-
rours about, had come also to
the Galathians : and when the
Galathians after that they had
heard of them, beinge nowe as
it wer glutted & wearied with y
frueth, remouing from the the
comfortable foode of the Apo-
f, b. Stolike

Vincent. St.

The waye home to Christ

Stolike and Catholike doctrine,
detested them selues with the
dragges and fylthes of that he-
reticall noueltie: S. Paule did so
execute his Apostolical autho-
ritie, that with great severitie
he thus decreed. Although(say-
eth he) eyther we, or an Angell
from heauen, preacheth vnto you
any other ghospele then we haue
preached, accursed be he. What is
that, whiche he sayeth(although
we): Why doeth he not say ra-
ther although? It is to say,
although Peter, Andrew or Iohn
also, & finally although the hole
company of þ Apostles preache
vnto you any other Ghospele,
þe we haue preached vnto you
accursed be he or they. This
is a fearefull sentence, that for
the affirming and stablishyng
of

The wryght home to Christ:

of the first sayth, he neyther fa-
uoureth hym selfe nor anye o-
ther of thapostles. But this is
a smale matter. He sayeth fur-
ther. Although an Angell from
heauen preache any other ghos-
pell thē we haue preached vnto
you, accursed be he. It sufficed
not blessed S. Paul, for the re-
tention of the faith once taught &
preached, to rememb're the nature
of mang condicion, vnlesse he
had comprehended therein also
the Angelical excellēcie. For al-
thouh we (sayeth he) or an An-
gell from heauen. &c. Not be-
cause the holye and heauenlye
angels can now syn. But this
is his meanynge. If it maye be
(sayeth he) that which can not
be. Whosoeuer he be that shall
attempte to chaunge and alter
the

The maye home to Christ.

the saythe once taught and receyued accursed be he. But S.Paule maye seeme to some perchaunce,rather to haue said this of some humane affection, then of anye godlye counsayle and consideration to hane decreed it. God forbyd that we shoulde so thinke of S.Paule. For it foloweth , and the same he eftstones doeth inculcate verelye earnestlye with this iterati-
on . As I haue said tofore (sayeth he) I saye nowe agayne, if any shal preache any other Ghospell vnto you,then that whiche ye haue receiued,accursed be he . He sayde not yf any shal teach other doc-
trine shē such as ye haue recei-
ued blessed be he, let him be al-
lowed & receyued , but let hi be
(sayth he)Anathema,that is to say
let

The waye home to Christ.

let him be seperated, segregated
& excluded as one accursed, lest
the dangerous infection of one
corrupt shepe, maye pollute and
infect, þ sound flocke of Christ
with his venomous permixtion
& company. But some may say,
that these S. Paules preceptes
were only geuen to þ Galathians,
and to none other. Then also it
shuld folow that other thinges
set furth in þ same epistle, were
commanded vnto the Gala-
thians onely and to none other.
As that. *Si uiuimus spiritu, spiritu ambu-
lemus.* &c. that is: if we liue by the
spirite, let vs walke in the spirite.
Let vs not be made desierous of
vayne glory, prouoking one an o-
ther, enuiyng one an other. And
so furth, as foloweth. But if
this be absurde to graunt, & if al
thinges

The waye home to Christ.

thinges ther expreſſed by ſaint
Paule, were commaunded vnto
all indifferently, then aſwel
the counſel & warning concer-
ning fyth, as thofe preceptes
of maners in like sorte perteyne
vnto al. And as it is not law-
full for anye person to prouoke
or enuye one an other, ſo it
maye not be lawfull for any to
allowe and folowē anye other
doctrine then ſuche as the Ca-
tholike churche doth vnuersal-
lye preache: And yf that, whiche
then was commaunded(as, if
anye teache you other doctrine
then ſuche as hath been taughte
you, let him be accursed) be not
now commaunded, whiche ther
he ſayeth in like sorte: Dico au-
tem, ſpiritu ambulate, et deſiderium car-
nis non perficietis. I ſaye walke in
the

The waye home to Chrift.

the spirite, and fulfill not the luste
and desire of the fleashe . But y^e
it be wycked and also pernici-
ous so to beleue, then necessarie-
ly it foloweth, that as these ru-
les touchinge maners ought to
be obserued of all ages, euен so
the other preceptes concerning
the holye saythe are commaun-
ded vnto all men of all ages: as
that no thyuge ought to be in-
nouated or altered . Wherfore
neither hath it ben lawful, nei-
ther is it lawful at any time, to
teache other doctrine vnto þ ca-
tholike christians , then hath al-
ready been allowed & receyued.
Shal if shē be lawful or no, to
accurse them which presume to
mayntayne or teache any other
doctrine, then that which hath
been receyued, taughte, and be-
lieued:

The way home to Christ.

leued? Werely it hath been euer lawfull, it is alwayes lawfull, it shall euermore be necessarye and lawfull. Then forasmuche as it is so, is there any of suche boldnes, that dare teache any contrary doctrine to that, which the uniuersall Churche hathe taught? Is there anye of suche lightnes, that is so madde to receyue any other then that, whiche the churche hath receyued? Yea, although S. Paule crye and crye agayne. Although (I say) that blessed vessel of electio, that heauenly maister of gentiles, that soundinge trumpet of apostles, that noble crier of the earthe, and skylfull of the heauens: althoughe, I saye, he do crye to al at all tymes, and euerie where, never somuch, never so

The maye home to Christ.

so oft, never so vehemently, accursed be he, that teacheth anye newe opinion, yet beholde howe these frogges, these wretched gnattes, the Pelagians, Anabaptistes, and other like heretikes reclame stil to the contrarie, and shatto the catholikes, sayinge. We being your authours, leaders, and teachers, condemne that whiche ye haue allowed, and allowe that, which ye haue condemned. Away with your olde faith, with your elders institutions, your auncetours deccrees, awaye with them all: and for them receive and imbrace (wotte ye what). Wrelye suche gerte, as not only may not be auouched, but neither yet also refelled or named wout daunger. He thike I here some say. Sir if no innovacions maye be ad-

6.

mitted

24754

The maye booke to Christ.

mitted, howe is it that many times
many excellent persones constitu-
ted and appointed in the churche,
are permitted by the wil of God,
to setfurth newe matters vnto the
people? This is a good questio,
and worthye with muche dil-
gence, and at large to be conside-
red. Wherunto I shal not shape
anye aunswere of myne owne
witte, but bse the authoritie of
the heauenly scripture, & cleave
to the counsel and censure of the
holyn church. Let vs heare ther-
fore godly Moyses, let hym de-
clare vnto vs, why learned men
& suche as for the gift of know-
ledge were called Prophetes by
the Apostle, are permitted now
and then, to bringe furth newe
opinions and sectes, whiche the
olde testament calleth vnder al-
legorie

bonum

The waye home to Christ.

Iegorzie: straunge Gods, because
suche neboe sectes are no other:
wyse obserued and fauoured of
heretikes, thē the Gentiles did
obserue and fauor their Gods.
This blessed Moyses therfore,
writeth in the Deuteronomie in
this wise. Yf a Prophet shal rise a
mong you, or any shal saye, that he
hath sene a dreme, that is to wit,
a maister constitute in the chur-
che, whom the hearers beleue to
teach by some reuelation: what
then? And shall (saith Moyses)
foresaie a signe, or portent, and it
shall happen as he hath spoken:
This is meanted no doubt by a
maister of so great knowledge,
as might seeme to his disciples
and hearers, not onely to fore-
know mean & humain thinges,
but also suche matters as are

G. ii. aboue

Moyses

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The waye home to Christ.

aboue man, much lyke were (as
their disciples bragge of them)
valentinus, Donatus, Apollinaris, and o^r
ther of the same heere. It folo^w
meth in *Moyles*. And shall saye
vnto you: go we and let vs folowe
straunge Goddes, whiche you
knowe not and let vs serue them.
what be these straunge Gods,
but onely straunge errours,
Whiche thou knowest not:that
are newe, not hearde of afore:
Let vs serue them. What is that?
Let vs beleue and folow them.
What then? Thou shalt not heare
(saith *Moyles*) The wordes of
that Prophet or dreamer. And
wherefore I praye you: Is not
that forbidden to be taughte,
which is forbidden to be heard:
May not the hearing therof be
suffered, the teachinge whereof

sugge

ii. 8

is not

The wye bome to Christ.

Is not forbidden: Because (saith Moses) the lorde your GOD tempteth you, that it maye manifest whether ye loue him or not, with all your harte, and with all your soule. It is manifest and cleare as the daye to what ende the prouidence of God doth sometimes permit certaine maisters and cōsors of his churh to erre, and in their erringe to imagine and teache freshe waue, newbe toyes contrarie to the auncient custome of the catholike church. It is (saith Moses) that there by the Lorde youre GOD maye tempte you. And doubtlesse this is a greate temptation: when he whom thou iudgett a Prophēt, whom thou estemest a discipole of Prophētes, whom thou thinkest a true and faiethfull

G. iii. teacher

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The maye bame to Christ :

feather of veritie, whom thou
doest imbrace with all reue-
rence, dothe sodeinlye slippe in-
to daungerous errout, and pri-
nily teacheth falsehood, whiche
thou canst not easelye depre-
hende, that arte ledde with the
forejudgemente of the auer-
ent censure : and hardlye maist
thou condemne them, in whom
affection hath blinded the ~~eyes~~
Heare perchaunce some requi-
seth, that I explane these thin-
ges auouched in the woordes of
holye Moyse, by some ecclesi-
astical examples. It is a iust re-
quest, and unworthie to be neg-
lected. What temptation was
that, frowe ye, when that un-
Nestorius. happie Nestorius sodainlye of a
shepe beinge made a woulfe,
began to rent & teare the flocke
of

The waye home to Christ.

of Christ. Yea when eu'en they,
whose bloude he sucked, yet be-
leued him to be a shepe, where-
by they were theredier pray vnto
him. For whoe woulde not
hardlye beleue, that he were
in error, whom they sawe elec-
ted and chosen with soo greate
iudgemente of the temporall
Empyre, so greatlye fauoured
and reverenced of the spirituall
clergie: who with muche com-
mendation of holye men, with
great fauour of the people, was
daily celebratzed, and did openly
preache and teache the holye
scriptures, and so earnestly con-
futed the daungerous and pes-
tilent errors of the Jewes and
Gentiles: Whoe woulde not
thinke but this were a ryghte
felowe, and that he taughte,

G.iii. preached

The maye come to Christ.

preached and thought ryghtly
in all pointes: for to thende he
mighte make awaye for his her-
esie to take place, he inueighed
earnestly againste the blasphem-
ies of all other heresies. But
this is it that Moyse sayed,
The lorde your GOD tempteth
you, if you loue him or nor. And
to let passe Nestorius in whom
alwayses moore admiration
was, the profitte: greater fame
then experiance: whome in the
conceite of the multitude rather
the fauor and fancie of men had
made great, then the grace of god.
let vs recite other, which being
of greate knowledge and dili-
gence, were therefore no small
temptation vnto the catholike
folke. As amōgest the Hungarians
shotinus. was one Photinus, that tempted the
congre-

The myre home to Christ.

cōgregation of Syrma. Who afterwarde that he was admitted into the holy order of priest-hooде, and had there ministred a while, as a true catholike man: so daynly (as that false prophet or Dreamer whome Moses speaketh of) he beganne to perswade the people of God committed vnto hym, to folowe straunge Goddes. That is to saye straunge opinions, whiche they knewe not before. And as that is common, so is this very pernicious, when to the setting forth of such straunge errores, ther lacke no colour of scholes, no apparell of Rhetorickē, no helpe of knowledge, as thys Photinus lacked not. For he was a manne by witte able to doe as muche as anye: in all kynde of knowl-

The waye home to Christ

Knowledge extellent: for pleasant and swete pronuntiation
inferior to none. Who copiously and weyghtely disputed and
wrote in bothe tonges, as is manifest by his booke^s, whiche
he made and penned as well in
the Greke tongue as also the
laten tongue. But happely the
flocke of Christ committed vs
to him, being very vigilant and
warye, for and concernyng the
catholicke faythe, remembred
quickeley the watche worde ge-
uen tofore by Moyses: and al-
though they wondred at the ex-
loquence of they^r Prophet, and
Pastour: yet wer they well wa-
rye of the fētacion. for whom
they afore folowed as the bel-
weather of their flocke: nowe
they awyde and flie from hym
as

The myre home to Christ :

as a rauenynge wolfe.

Likewise the example not
of Photinus onelye, but of Apollinaris
also, maye well teache vs what
great peryll ensueth of the ec-
clesiastiall temptation : and so
warne and prouoke vs, with the
more earnest diligence to ob-
serue, holde, and folowe the ca-
tholycke saythe vniversallye
taughte and receyued. For this
Apollinaris had with such fetches
so intangled his hearers, with
suche insoluble argumentes,
and so combred theyz wyttes;
that thauhoritie of the churche
leading them one waye, the cu-
stome and practise of theyz prea-
cher drawynge them another
waye, they were al amased and
in doubt what thei might stand
to, and whiche waye thei might
take

The waye home to Chryſt.

take, and folow. Appelinaris ſuiche one, as migh te
easlye be contempned. Yea, he
was ſo worthye a man, and of
ſuiche estimation, as in moſte
thinges mough t very quickly
be credited. For who was moze
excellent in finesſe of witte then
he? Who worthie either for diſ-
gence or knowledge to be con-
ferred with him? Howe manye
heresies in howe manye volu-
mēs he hath expreſſed, howe ma-
nye errores contrary and iniu-
tions to the fayth he hath con-
futed, I neде not declare. That
moſt noble worke contayninge
thirtie bookeſ in numbre, maye
ſuffice for the declaration ther-
of, wherin he conſoudeſt migh-
telye the frantike brablings &
ſonde cauillatiōs of Porphyrie,

with

The waye home to Christ.

With a great heape of proffes.
It were a tedious busines to
recite all the workes that he
made: wherein he shewed hym
selfe to be so excellent a clerke,
as might worthely be thought
equall to the chiese builders of
Christ his churche: had he not
through prophane lust of hereti-
call noueltie, ymagineed that
new fangled errout, wherwith
as with the poison of a running
Leprie, so defiled he the rest of
his doinges, from thencefurth
his doctrine was thought and
accompted rather to be ecclesi-
asticall temptation, then spiri-
tuall edification. Here it maye
be required at my handes, that
I declare theyr heresies, whom
I haue aboue remembred for
heretikes, that is: the heresies
of

of Nestorius, Apollinaris, & Photinus. Howe be it this appertaineth not to the purpose, which nowe is in hande. For my purpose is not to recite all their errors, but to produce the examples of a fewe, whereby that maye be evidently and clearely demonstrated vnto you, whiche Moses sayeth: that yf at anye time any maister of the Clergie, yea, and he euен a Prophet in expoundinge the mysteries of the Prophetes, attempteth to bringe any new opinion into the church, ye maye knowe that the prouidence of God, then suffered you to be tempted. I shall not let, notwithstandinge, in discourse briefly to disclose the errors of the afore saied men. And I wil first beginne w^t Photinus. Whose secte

The maye home to Christ.

fect is this. He sayeth that God Photinus,
is but a single and solitarye per-
son, and that he muste be confes-
sed after the maner of the Iewes.
He denaieth the Trinitie and thin-
keth to be no person either of the
son or of the holy ghost. He affir-
meth Christ to be only man, & that
he toke his beginning of Marye.
And this he teacheth behemete-
lye, that we oughte to confesse
the onelye personne of God the
father, and worshyppe Christ
as man onelye. This was the
heresie that Photinus mayntained.

Apollinaris braggeth, that in the
unitie of the Trinitie he doeth Apollinaris
consent with vs, and yet the heresie.
Same he blasphemeth with his
erronious profession touchyng
the incarnation of Christ. For
he sayth, that in the fleshe of our
Sauie

The maye home to Christ.

Saviour, eyther the soule of man
was not at all, or at leastwise such
one as lacked vnderstanding and
reason. Moreouer he sayde that
Christ receyued not fleshe of the
blessed virgin Mary, but that he
came from heauen into the vir-
gin. And being wauerynge and
doubtfull what he might cer-
tainlye at all tymes auowche,
he some tymes affirmed, the
fleshe of Christe to be coeternall
with God the worde, sometimes
to be made of the diuinite of the
worde. For he would never con-
fesse two substancies to be in
Christ, one diuine another hu-
maine: the one receiued of God
his father, the other of Mary
his mother. But he supposed
that the nature of the worde
was deuided: as though a part
ther-

The waye home to Christ.

therof remained still in God, & a part also was turned into flesh. Insomuche that where as the veritie saith, one Christ to be of two natures, he being aduersarie to trueth, affirmeth two substances to be made of one dignitie of Christe. And this was the error of Apollinaris.

Nestorius contrarie to Apollinaris, whiles he feineth to distincke two natures in Christe, Sodainly doth introduce two persons, and so devillishlye imagineth to be twoo Sonnes of God, twoo Christes, the one God, the other man, the one begotte of the father, the other begotte of the mother. And for this cause he affirmeth that holye Marye ought not to be called the mother of God, but the mother of Christ. for because of
H. her

The waye home to Christ.

her was borne, not that Christe
which is god, but he þ was man.
And if any man thinke that in
his bookes he writteþ one Christ
and preacheth one persone of
Christ, let him not lyghtly cre-
dit hym. For he doeth it vpon
purpose to deceiue, that by good
he may perswade euil, as Thaþt
postle saith. *Per bonum mihi operatus
est mortem,* That is to say. By that
which was good he hath wrought
vnto me deathe. Undoubtedlye
this was his opinion, that Christ
was borne veray man, and not
yet sociated in the unitie of per-
son vnto the word: but that af-
terward the person of the word
descended into him. And al-
though Christ now be assūpted,
& sitteth in the glorie of god, yet
saith he, betwene him and other
men

The maye home to Christ.

me was no differēce. For mā he
was only, & so now remaneth.
These be the blasphemies that
Nestorius, Apollinaris, & Photinus
as mad dogges haue barked a-
gainsste the catholike faieth,
taught and received in the uni-
uersall Churche. Whiche truely
and syncerely iudginge of God
the father and our saviour the
sonne, blasphemeth not, either
in the mysterie of the trinitie, ei-
ther in the incarnation of Christ.
For she honozeth bothe one di-
uinitie in the fulnesse of a Tri-
nitie, & the equalitie of the Tri-
nitie in one and the same maie-
stie. She also confesseth one Je-
sus Christ, not two: & the same
one Christ, to be both God and
man. Againe in that one Christ
to be one person and two sub-

H.ii. staunces

The waye home to Christ.

stances or natures: two natures or substances, because the word of God is not mutable, that it in parte or in all mighte be converted into fleshe, neyther two persons but one person. Least in professinge two sonnes, she mighte seeme to worshyppe a quaternarie and not a Trinitie. But it shalbe good to declare & enucleate the same somewhat more expresselye and distinctly. Understande therfore, that in God is one only substance and three persones: in Christe are two natures and one onely person. In the Trinitie are mo persones, but not mo natures: in our saviour mo natures but not mo persons. Why so? Because in the Trinite there is one person of the Father, another person
of the

The waye home to Christ.

of the Sonne, an other of the
holye Ghost; and yet of the fa-
ther, of the Sonne, & of the ho-
ly Ghost, there is one only and
the same nature and no mo. E-
uen so in oure sauoure Christe
there be mo natures, as one of
the diuinitie, an other of the hu-
manitie: yet not two persones.
For the deitie is not one person,
and the humanitie an other per-
son: but bothe is one onely and
the same Christe, one onely and
the same sonne of God. And of
one onely and the same Christe,
and the sonne of God, one only
and the same person is, and no
mo. As in man the fleshe is one
thinge, and the soule an other
thinge: yet is it but one and the
same man, the fleshe & the soule.

H.iii.

In

The waye home to Christ.

In Peter or Paule the soule is
one thinge & the fleshe an other
thinge : yet are there not twoo
Peter's the soule and the fleshe,
or the soule one Paule and the
fleshe and other Paule, but one
and the same Peter, one is the
same Paule subsisting of ii. son-
dry natures : the one of þ soule,
the other of þ body. In lyke ma-
ner in one and the same Christe
be two natures, but the one di-
vine, and the other humaine: the
one of God the Father, the o-
ther of Marye virgine the mo-
ther: the one coequall & coeterne-
buto the father, thother tempo-
rall and lesse then the father:
thone consubstauntiall to the
father, thother consubstantial
to the mother. Yet is but one
and

The maye home to Christ.

and the same Christ in both substaunces: & not one Christ God, an other Christ man: not one in-create, an other create: not one impassible, an other passible: not one equall to the father, an other lesse then the father: not one of the father, an other of the mother: but one onely and the same Christe is God and man: the same bothe create and in-create, the same incommutable and impassible, the same was also commutable and passible, the same equall and inferior to the father: the same begotten of the father before all woldes, the same borne in the wold of his mother, perfite God & perfite man: being God he is in ful diuinicie: being man he is in ful humanicie. Hauinge perfecte

H. iii. soule

The waye home to Christ.

soule, and perfect fleshe, perfect
minde and perfecte understand-
inge. There are in Christ ther-
fore the word, soule, and fleshe :
but all thre one Christ, one sone
of God, one saviour, one our re-
demer, one not in corruptible
confusion of the deitie and hu-
manite together, but in a most
perfect, miraculous & singular
unitie of persone. Neither doth
that coniunction conuerte and
chaung them one into an other,
as the Ariangs dreame: but ra-
ther in one Christ both natures
are placed, that the singularitie
of one and the same person still
remaininge in Christe, the pro-
prietie also of eche nature abi-
deth for euer, that at any tyme
god neither beginneth to be the
bodye

The waye home to Christ.

bodie, neither ceaseth to be the body. To the better vnderstanding hereof, the iuste consideration of mannes state shall easely induce vs. For we knowe that not in this present worlde onely, but also in the worlde to come, euery man shall consist of bodye and soule. Yet shall not the bodye at anye time be converted into the soule, or þ soule into the bodye, but eche manne made to liue without ende: in man necessarelye the difference of bothe substancies shall remayne without ende for euer. Euen so in Christ the propertie of bothe natures remayne for euer, and yet in one unitie of personne. But wher as I name often times the persone, and saye that God the persone is
made

The waye home to Christ.

made man , it is to be feared ,
least some mistake vs to saye
that G D the wozde hathe
taken vpon him our nature and
substaunce , by onelye imitaci-
on of the action : and that he
was here conuersaunt , not as
man in dede , but as a counter-
fayfe personne of man . As in
stage playes we see , where one
man resembleth sodaynlye di-
uers personnes , and yet is he
none of them all . For as este as
we woulde expresse the imita-
tion of another mans trade or
office , in doing therof we so vse
the diligence of other , that they
not withstandinge whiche re-
semble and represent , are not
those that are resembled & re-
presented . As for example : when
the stage player playeth the
Priest

The waye home to Christ.

Priest or King, it foloweth not
that he is eyther priest or King.
Therefore, for the acte or parte
ceasyng, the personne also cea-
seth, whiche he did usurpe. God
forbyd we Christians shoulde
use any suche abominable and
pestilent mockerye in the incar-
nation of his sonne Christ god
and man. Let this madnes and
fantasie be left vnto the Mani-
cheis the preachers of dzeames. Manicheis
The catholike sayth confesseth
the worde of God so to be made
man, that he receyueth truelye
and manifestlye all that ours
is, not deceiptually and coulera-
blye. And that he executeth all
thynges that were humayne,
not as though he imitated a
straunge parte, but rather as
properlye his owne, he verelye
and

The waye home to Christ.

and truely being the selfe same
whose personne he dyd repre-
sent. As we our selues also in
that we speake, we vnderstand,
we lyue, we be; we do not here-
in imitate men, but we are men
in dede. Neyther were Peter
and John(to name them chief-
lye aboue all other) menne
by imitation, but by being. In
like sort God the worde in ta-
kyng and hauyng fleashe, in
speaking, d oyng, and sufferyng
in the fleashe without corrup-
tion, notwithstanding his na-
ture, bouchesafed to do and per-
fourme all this, not to thende
that he might imitate, counter-
fayte, or resemble a perfecte
man, but because he was in dede
and verelye subsisted perfecte
man. Therefore as the soule
knit

The waye home to Christ.

knit vnto the fleshe, neyther yet
touched into the fleshe, doth not
imitate man ; but is man : and
man not by simulation , but by
substaunce , so the woorde God
without any conuercion of any
parte of hym, in comminge and
confounding hym selfe to man,
is made man, not by imitation
but by subsistynge. He therfore
that will be of God must con-
fesse the ineffable word of God,
in the incarnation of his sonne
Christe , and acknowledge one
and the same Christ to be vere-
lye and perfectlye God, verelye
and perfectlye man in one uni-
tie of one personne, whiche uni-
tie of personne was compacte
and perfected not after the btr-
gin was deliuered , but euuen in
the wōbe of the virgin. And we
ought

The waye home to Christ.

ought diligently to beware that we imagine not, Christe to be two, because of his two natures: whom we must confess to be one only, & euer one. One in his conception, & one after. One in his birth, & one after. One in the time of his baptisme, & one euer after. Unto whō being but one, (and yet both God and man, by reason of that vnitie of person) both the properties of God are attributed to man, & the properties of man ascribed to God.

And therefore it is written in the scriptures, that the sonne of man came downe from heauen, and the Lord of Majestie was crucified in earth. In consideration of this vnitie of personne, the Churche sayeth and believeth very catholikely, that God the

John. vi.

The waye home to Christ.

the woorde was borne of the
virgine. The deniall wherof is
detestable, impious, & wicked.
Then sozasmuche as it is so,
god defend that any man shold
go about to defraude the blessed
virgin Marie of the priuileges
of the heauenly grace, as from
her special honoz. Soz she is by a
certen singular gyft of our lord
& God, most truly & most wort-
thely to be confessed, ^{Georōnō},
that is to say: the mother of god.
Howe be it, she is not so ymo-
ther of God as that impious
heresye doth surmise, which affir-
meth y she must be said the mo-
ther of god by only appellation,
because she brought furth hym
a man, which afterwarde was
made God. As we use to saye a
Priesters mother, or a Byshops
mother

mother: not in bringyng furth
a Priest or a Byshoppe, but be-
tyng him a man, whiche after-
warde is made Priest or By-
shoppe. But holy Mary I saye
is not called the mother of God
after that sorte, but rather (as
afaxe I sayde) because in the
blessed wombe that holy myste-
rye was wrought. And by
reason of a certayne singular
and one onely unite of person,
as the wozde is fleshe in fleshe,
so man is God. But now let vs
retourne home, and briesly re-
compte such thynges as we
haue sayde touchyng the here-
lies tofore remembred: to shend
that by the iteration therof, the
memorie maye be holpen, & the
matters more fullye perceyued
and better borne awaye.

Accur-

The waye home to Christ.

Accursed therefore be Photinus
not receiuing the fulnesse of the
Trinitie , and preaching Christ
to be a solitarie and onely man.
Accursed be Apollinaris affir-
ming in Christe the corruption
of diuinitie conuerted , and de-
nynge the proprietie of perfecte
humanitie. Accursed be Nesto-
rius denayinge God to be borne
of the virgine , affirming twoo
Christes, & persuading to be a
quaternitie contrary to the faith
and beliefe of the Trinitie. And
blessed is the catholike churche
whiche dothe honor one God in Catholike
fulnesse of Trinitie, and also e. Churche .
qualitie of Trinitie in one diui-
nitie : that neither the singulari-
tie of substance confoundethe
the proprietie of persons, neither
the distinction of the Trinitie,
I. dothe

The waye home to Christ.

dothe separate the bntie of the
deitie. Blessed (I saye) is the
churche, whiche beleueth that in
Christe be two true and perfect
natures , and but one person ,
that neither the diuision of na-
tures diuideth the bntie of hys
person, nor the bntie of the per-
son cōfoudeth the difference of
the natures . Blessed (I saye)
is the Churche, whiche humbly
confesseth , that Christe manne
was not bnted to God after
his nativitie , but in the chaste
wombe of his mother: to thende
she might acknowledge hym to
be nowe, and euer moze to haue
been . Blessed is the Churche,
whiche understandeth God to
be made man, not by conuersio
of nature, but by consideration
of person, and such person as is
subsisting

The waye home to Christ.

subsisting, and euer permanent. Blessed is the Churche, whiche teacheth this vnitie of person to haue suche force, vertue, and mighte, that by that vnitie shee ascribeth in wonderfull and ineffable mysterie, as wel the proprieties vnto manne, as the humaine qualities to God. For in respecte of that vnite of person, she denieth not, but that ma, as concerninge GOD, descended from heauen, and beleueth that God, as concerninge man, was made in the earth, suffered, and was crucified. In respecte of that vnitie she confesseth that man is the sonne of God, & God the sonne of Marye the virgin. Thus muche of this matter: the weighte whereof requireth an exact treatise. But in this present

The waye home to Christ.

sent place, it is sufficiēt to touch
by the waye brieflye, whiche by
Goddes leaue I purpose here
after moore plentuously to di-
cuse at an other time. Nowe
let vs procede as we beganne.
I saide before and nowe I say
againe, that in the Churche of
God, the temptation of the peo-
ple, is the erroz of the maister
or teacher. And somuch greater
is the temptation, the greater
knowlege of him is that erreth.
As we declared, first by thau-
thoritie of the scriptures, nexte
by ecclesiasticall examples, in
the rehersal & allegation of such
as at the beginninge were este-
med catholike in faieth, and
sound in doctrine: at length not
withstandyng either fell into
some other sect, or diuisid some
newe

The waye home to Christ.

newe of their owne brasnes.
Werely it is a great matter profitable to be knownen , verie necessarie to be often recorded , & worthye by dyuers examples continually to be illustrated , and dryuen into euery mannes harte : howe that all catholike men at all times, haue thought themselues bounde to receiue the teachers within the church , and not forsake the faith of the Churche with the teachers beinge in errour .

But where as I am able to bryng furth many in thys kind of tepting , yet I suppose none to be compared with Origenes Drigenes . teptacion , in whom were so many excellent , singular , and meruelous giftes , that he was as it were a marke for euery man

I.iii. to

Vincent. St.

The waye home to Christ.

to gase and wonder at. Whose sentence, iudgement, and opinion in all matters, all men iudged moost worthe to be embraced. And no merueill. For if the lyfe geueth any authortie to man, no doubt he did leade a verye perfect, holy, and continent life, in much pacience, and suffering. Of the stocke & parentage: who more noble then he, which was sprong of that honorable house, that firste was bewtified with blessed Martyrdome: Who afterwarde for Christe his sake not onely forslakinge his naturall father, but leauyng also all his goodes and substance, somuche proffeted amongst the harde straighthes of holy pouer= tie, that many times and oft he was sharply handled, for cofel synge

syngē the name of oure Lorde:
Addē therto, that so great was
his knowledge in all kinde of
literature, matched with suchē
finenes of wit, powdered with
such pleasant deliueraunce of his
wordes, that he was thoughte
pierelesse without felowe. The
highe magnificence of whose ab-
solute knowledge was suchē,
that few or none were thought
to approche. His pronunciatiō
and vtteraunce so swete, that
from his lyppes not wordes,
but hony might haue seemed to
flowe. What matters seminge
neuer so hard, hath not he with
force of disputatiō made smoth,
& cleere? What thinges seminge
veray hard to be done, hath not
he made to appeare easie by his
ownē example? But some wyll

J. iii. thinke

The waye home to Christ.

thinke that he perswaded hys assertions by subteltie of argu-
mente onely. Yea there was not one of the Churche that vsed
mo examples out of the holy scriptures , then he did in anye
worke that he made, as he made veray many. And that no thing
might be lacking in him that ei-
ther coulde encrease his know-
ledge, or enlarge his estimation,
he atteined the full perfection
of age . And in his time he had
so many disciples , whom effec-
tuall bothe by continuall in-
struction of doctrine, and effec-
tuall example of maners he had
soo framed that of hym , and
as it were out of his bosome
issued innumerable Doctours,
Ministers, Confessours, and
Martyrs .

Finally

Finally in howe great admiration, glorie, and fauour, he was with all men, who can expresse vnto whom diuers godlye men from all partes swarmed, whome the Christians honoured, as a Prophete. The Philosophers reuerenced as a maister. Whome for the worthines of his heauenly wisdom, not onely men of priuate condition, but also the imperiall state honoured. Recorde of historie, whiche report that the mother of Alexander the Emperour, sent for hym to learne at hys mouth heauenly wisdom, wher of he had a speciall grace, & che a burnyng desire. The same histories also reporte vnto vs the testimonye of an epistle, whiche he endicted with the maiestie of

J.b.

christi-

The waye home to Christ.

Philippe.

christian prelacie, and sent it vnto Philippe the imperour, who first was made christian of the Romayne Princes. Touching the incredible knowledge expressed in that epistle, yf any accept not the christian testimonye at my reporte, at least wise let him receyue the gentle confession vpon the testimonye of prophane Philosophers.

Porphyrius.

For that impious and wicked man Porphyrius doeth confesse, that by the sounde of his faime, he was styrred to trauel as far as Alexandria, being in maner yet but a boye: and that he there sawe Origines, well sterte in age: but such one, of such maiestie, as who had buylded in himselfe a towre of all knowledge. No doubt he was a man full

The waye home to Christ.

ful of worthines. All whos most
worthye qualities I coulde not
rehearse in a daye : no not the
least part of them. And they all
do pertayne not onelye vnto the
gloze of religion, but also vnto
the greatness of the temptatiō.
For who woulde eyther suspect
such a mā, of so excellēt wit, so
great knowledge, & of so won-
derfull grace ? Or woulde not
rather vse that sentence, that I
had leuer erre with Origent, hen
to thinke trueth with other?
What nedes many wordes? It
came to this passe, that þ mosē
daūgerous temptation of so nota-
ble a person, so great a mayster,
so hiegh a prophet, allured very
many from þ integrēt of their
faythe. Wherfore the same Ori-
gen, whilst he more insolentlye

abs

Vincent, St.

The waye home to Christ 3

abusefth þ grace of God, whilist
he ouermuche trusteth to hys
owne witte and iudgement, &
sleenderlye regardeth the aunci-
ent simplicitie, and presumyng
to be more wise then other, do-
eth contemne the traditions of
the churche and the preceptes
of thelders. He at length taketh
vpon him to interpretate & ex-
pound certen partes of the scrip-
tures after a newe guyse. Wher-
by he hath also deserued, that
of him it shoulde be sayde: *si sur-
rexit in medio tui Propheta non audia-
sas verba illius prophetae, quia tentat uos
dominus deus uester, vtrum diligatis eum
an non.* That is to say: If there a-
ryse amonge you a Prophet, thou
shalte not heare the voyce of that
Prophet, because the Lorde your
God tempreth you wthether you
loue

The maye home to Christ.

Ioue him or not. Doubtlesse it is not onelye a temptation , but a very great temptation, when he on whome the congregacion of Christ doth wholly stai, vnto whō the churche leneth, allured by the admiration of his witte, knowledge, eloquence, conuer- sation , and grace (whiche were all wonderfull in him) doeth so daynlye traduce the same (no- thing fearinge or suspectynge) from the auncient religion into newe prophanities. But some man wyll saye, that the bookeſ of Origen are corrupted . I doe not withstande that . Yea, I would that Origens bookeſ wer corrupt rather then Origen him ſelfe. And that his bookeſ are corrupted , diuers as well of the catholykeſ, as heretikeſ haue afffirmed,

Vincent, St.

The waye home to Christ.

firmed. How be it this it is that we ought now to attend, that if not Origen him selfe, yet the booke^s put furth in his name were a great temptaciō. Which scaterynge full of foule blasphemies, were read and receyued for his, and not for anye other mans. In so muche that al be it in conceyuyng anye errore, it was not the minde of Origen: yet to the persuasione of errore, the authoritie of Origen maye seeme muche to preuayle.

The like may be spoken of Tertullian, a man no lesse notable and famous amongest the Latines, then was Origen amon^gest the Greekes. For what coulde be more excellent then this man? who more exercised in the holy scriptures, and in all other

Tertullian

The weye home to Christ.

other humayne letters then hee
Whose brestle was farced vp
with a most plenteous varietie
of all maner of knowledge.

There was no sect of Philosophers, no part of theyr studies,
whiche he had not sought, and
faithfully placed in þ treasurye
of remembraunce. He so fat ex-
celled in grauitie and behemen-
cie of witte, that he hath not at
anye time almoste purposed to
withstande or overthrow anye
controuersie, whiche either by si-
nesse of witte or by wayghte of
argumentes he attchiued not.

The prayse of whose oration
who can expresse? Whiche was
interlased wyth so greate ne-
cessitie of reason, that it did im-
pell and inforce to his opinion,
such as otherwysse he could not
induce

The waye home to Christ.

Induce and perswade. In which
almost howe manye wordes, so
manye sentences be. And howe
many sentences, so many victor
ries. A great many can recorde
this, and speciallye Marciones,
Apelles, Praxee, Hermogenes, the
Iewes, the Gentiles, & the dete
stable heretikes called Gnostici.
Whose blasphemies he hath in
great & large volumes defaced,
and as it were with the violent
stroke of percinge lightninge,
clene ouerthowen. And yet euē
this Tertullian after al these god
ly practises, not stedfastlye cle
ving vnto þ faithful chose of the
catholik trueth, þ vniuersal and
auncient faith, beinge more elo
quent, then happy, more pregnāt
in wit, then cōstant in faith, for
getting as it wer him self & his
foz,

The waye home to Christ.

former profession, did at length
(as the blessed confessor Hillary
in a certaine place dothe wryte
of hym saiyng) Tertullia tracing
and folowing error, hath pluckte
awaie authoritie from his proba-
ble writinges. And he also hathe
ben in the Churche a greate temp-
tacion. But I shall spare to
speake any more of this man.
Onely thys shall I remembre,
that forasmuche as he maintei-
ned the newfangled furies of
Montanus, beinge raysed in the
Churche contrarie to Moyses
precepte, & affirmed those mad
dreames of newe doctrine deui-
sed by worse then mad women,
to be true prophesies: he there-
fore hath deserued, that of him
and his wrytinges it shoulde be
said. If a Prophet shal rise among

K.

you

Vincent, St.

The maye home to Christ.

you, you shal not herke to the wordes of that prophet. Wherefore Because, saith Moyses, the lorde your god tempteth you, whether you loue him or not. By these & other the lyke so many and so greate examples, we maye evidentlye perceiue, and by the lawes of Deuteronomie more clearly see and understande, that if at any tyme any ecclesiasticall prelate or learned man shall erre from the catholike faith in any point, that then the heauenlye prouidence dothe suffre the same to tempte and proue vs thereby, whether, we loue God or not in all our harte, and in all our soule. Wherefore seyng it is so, he then is a true and perfecte catholike man, whiche loueth the trueth of god, whiche loueth the church the

The waye home to Christ.

the mysticall bodye of Christe,
whiche estemeth no singulat
mans authoritie, witte, or iud-
gemēt, knowledge, or eloquence,
aboue the true religiō of Christ:
whiche preferreth not the affec-
tion, loue, or frendeship of anye
singular person, before the un-
uersall and catholike faith. But
despising allthose thinges, doth
abide permanent, and stable in
faith, and resolueth with him
selfe to receiue, hold, and beleue
which he knoweth the catholike
Churche uniuersally and conti-
nually to haue received, holdē &
beliued. And what euer new doc-
trine at any time after, he shall
perceiue to be brought in by a
ny one, either besides, or aboue,
or contrarie and repugnant to
that whiche the catholike fa-

B.ii. theirs

Vincent, St.

The waye home to Christ.

thers haue in consente agred
vpon, he adiudgeth the same to
pertaine, not to religion, but vnto
to temptation onely: accordinge
to the holesome doctrine of blessed
S. Paule, expressed in the
firste epistle vnto the Corinthis-
• ans. Oportet hereses esse, ut probati mani-
festiant in uobis, That is to saie.
Heresies must be, to thende, that
the proued may be made mani-
fest amonge you. As if he had
saied, the authoرس of heresies be
not by & by rooted oute, but per-
mitted for the time by God, that
euery man beinge proued, maye
be made manifest, and evident-
lye to appeare howe stedfaste,
faithful, and sure louer he is, of
the catholike faith. And in dede
as oft as any noueltie riseth vp,
thē esely is the good corne tried
by

The waye home to Christ.

by his weighte , and the chaffe
by his lightnes. Then the good
corn abideth within the floore,
notwithstandinge any pufte of
noueltie. And the chaffe is ther-
with lightly pufte out , hausinge
not the substance of good corne
to keepe it within the floore of
the catholike vnitie. For the we
see howe some take their leauue,
& shake handes for euer : some
other hange houerynge in the
ayre, and kepe them aloufe, both
fearing to depart, and ashamed
to retourne , beyng wounded
& halfe dead, and half aliue. For
why? They haue receiued such
quantitie of the poysone, as nei-
ther killeth , ne can be digested:
neither forceth to dye, ne suffe-
reth to lyue. Ah moost wretched
and miserable condition. In

B.iii. what

The maye home to Christ.

What restles cares are their harts
broyled frowe ye? Now thei
will, nowe they nil: one whyle
they are violently plucked with
the raised error, where the wind
of noueltie dryueth: another
while reuersed vpon them sel-
ues as contrarie waues, they
do relide and beate against the
walles of theire owne consci-
ence. Nowe with foule hardie
presumption, they approue that,
whiche semeth vncertaine: now
throughe causelesse feare, they
dreade and feare to confess such
thinges as are moost certaine:
being al vncertaine which way
to god or come, what to desire
and what to auoide, what to
hold, or what to let passe. Which
affliction of so doubtfull & wa-
vering hart, is no doubt, the re-
medie

3.

The waye home to Christ :

medie and medicine of Goddes
mercie towardes them, if they
be wise. For beinge without the
moost surest porke of the catho-
like faieth, they are shaken, bea-
ten, and almost slayne with the
violente stormes of sondrye
thoughtes: to thende, that they
put downe the sayles of proude
minde, whiche they had hoyssed
alofte, and vnauidedlye had
spreed to the windes of nouel-
tie: and that they arive againe
home warde, into the quiet and
calme hauen of their good and
peaceable mother the churche,
where they myghte drinke the
streemes of lyuelye and sprin-
ging waters: that thei vnlearne
well, whiche they learned not
well: and to prouoke them to
forget with speede, that whiche

¶.iii.

they

The waye home to Christ :

they receiued in ouer great hast.
And of the whole doctrine of
the churche, what can be com-
prehended in their vnderstan-
dynge , and reason to vnder-
stand the same, and learne it by
reason: and what is aboue their
capacitee of reason , that same
firmelye to beleue. Thys be-
inge thus, reuoluyng and ma-
ny times recordynge the same
with my selfe , I cannot suffi-
ciently wondre at the greate
madnes of certayne menne, the
greate impietie of blinded min-
des , and finallye the greate
luste and despze to erre , that
some haue: that they cannot
be contented with the auncient
beleife taughte and receyued
vniuersally in the churche , but
muste seke daylye newe gere.

xxiiij

Euer-

The maye come to Christ

Euermore couetynge to alter
and innouate the religion , ey-
ther by adding some thing that
is newe , or by pullinge awaye
parte of that whiche was olde.
Als though the religion of the
churche were not an heauenlye
decree, bnt an earthly institution ,
whiche otherwise can not
be perfect, without dayly emen-
dation , yea rather reprehēsion
of the same: the diuine Dracles
cryng to the contrarye. *Ne trans-
feras terminos quos posuerunt patres tui.*
that is to say: beware thou gonot
beyonde the bondes , whiche thy
auncetours haueset. *Algayne.* *Super
iudicātem ne iudices . That is to say:*
Iudge not thou of, or vpō him that
hath iudged. *Likwise.* *Scindentē se-
pent mordebit eū serpēs . Whiche is in
our tonge, The serpent wil stinge
him*

him that breaketh or cutteth the hedge. Whereby is ment that þ deuyl which is figured by þ serpent in þ scripture, wil poison & slinge him to deathe , that presumeth to breake the hedge of the catholike faythe , and contemneth the vnitie of Christ his vniversall churche . Hereto belongeth the worthy counsail of S.Paul, wherwith as with a certayne spirituall sworde all detestable nouelties of cursed heresies are , and at all times haue been cut of , and shalbe to the worldes ende . O Timothe (sayeth he) kepe that doctrine whiche was lefte vnto thee , and auoyde all prophane nouelties of wordes and termes . Beware of oppositions and obiectiōs of false named science , whiche certayne promis-

The waye home to Christ

promisyng haue erred cōcerning
the faith. What can be more ve-
hemētly spoken against new in-
nouations, contrary to þ auncient
order of þ vniuersall church
þē this? yet behold the indurate
hartes, the shamelesse impudē-
cie, the stiffe & outragious perti-
nacie, of diuers, whom neyther
the great weight of so manifest
scriptures can moue to yelde,
nor the weyghtie importaunce
of so highe authoritieS canne
force to retyre, ne yet so terrible
threatenynges of high venge-
aunce can persuade to repent.

O Timothe(sayeth S . Paule)
auoyde prophane nouelties of
wordes and voyces. He sayth not
antiquities and auncienties . But
therby sheweth what on the o-
ther syde he shoulde folowe. For
he

The waye home to Christ :

he sayeth not, Awoide the olde
auncient & receiued termes, phra-
ses, and sentences: but newfan-
gled gere, and prophane nouelties.
Then if noueltie is to be a-
uoyded, antiquitie oughte to be
admitted: if noueltie be prophane,
then is auncientie holye and
diuine. Awoide also (sayeth he)
and resist oppositions, and obiecti-
ons of knowlidge falselye so cal-
led. That is obiections made by
heretikes, agaynst the receyued
order of the catholike churche,
upon knowlidge (as they wold
lyghtlye perswade). But it is
not so, sayeth S. Paule. It is
falsely called knowlidge. The
knowlidge of Heretikes is
grosse ignoraunce, their bright-
nesse is mere dynnesse. Theyr
light, is hellishe darkenesse. Yet
woulde

The waye home to Christ.

woulde they so dysgylse and colour them, that in apparaunce they might seeme the selfe same thinges. whiche promisyng sayeth S. Paule, they haue fallen from the faithe. What haue they promised: Surelye I wote not what newe and vnknowen doctrine. For ye shall here some say vnto you. O ye fooles and selye poore soules, whiche commonly fourme of are called catholike, come ye unto vs saye they, and learne of vs the true faythe, which none knoweth besides vs, whiche hath ben hidden from you this many hundred yeres: and is nowe of late resuled and shewen vnto a fewe of vs. But learne it of vs priuelye and secretlye, and you shall finde great pleasure therin. And whē ye haue learned it at our handes, teache it other

The verie
wordesth
heretikes,
vse.

The waye home to Christ.

other also, but priuelye in corners,
that the worlde heare it not, and
that the Churche knowe it not.
For thei can not beare it, because
it is geuen but to a fewe to vnder-
stante, and receiue the secrete of
so great mysterie. I praye you be
not theise the very wordes of
that abhominable and deceipte-
full harlot, spoken of in the pro-
uerbes of Salomon: Which doth
allure to come vnto her, such
as passe by the waye goynge in
theyz iourneye, sayinge: He that
is vnwisiest of you al, let him come
to me? And the simple she inti-
seth also, saying: Panes occultos li-
benter attingite, et aquam dulcem furtim bi-
bite. That is to saye: Come and
eate gladlye the loues whiche are
hidden, and drinke priuely a swete
pleasaunt water. These are the
flates

The waye home to Christ.

flattering and deceyuable wor-
des of that false & wicked har-
lot the churche of Antichrist.
But it is woxthe the labour to
trauerse more at large the wor-
des of S. Paule . O Timothe,
saith he, kepe that whiche is left vñ
to the, auoyding prophane nouel-
ties of wordes. O, is an exclama-
tion as well of prescience, as al-
so of charitie. For he aforesaw
the errours to come , and afores
hande was careful howe to a-
uoyde them . He speaketh vnto
Timothe. Who is now Timothe?
But eyther þ vniuersal churche
generally, or the whole bodye of
the rulers speciallye. For bothe
them selues oughte to haue the
soun de and perfect knowledge
of Gods religion , and also to
teache the same to other . What
is

The waye home to Christ.

is meaneed by that. Deposita custodi.
Kepe that whiche is lefte vnto
the. Kepe, sayeth sanct Paule,
because of fylchynge theues,
and enuyous aduersaries.
Least thei when men be at rest,
Shoulde sowe theyz ȝizan and
Cocle vpon that good seede of
Wheate , whiche the sonne of
man hadde sownen before in his
feelde . Kepe that whiche was
lefte vnto thee , sayeth the Apo-
stle. What was that ? Forsothe
that whiche was credited and
committed vnto thee , and not
that whiche was devised by
thee. The religion whiche thou
haste receyued , and not whi-
che thou of thy selfe haste ima-
gined: a matter not of wyt, but
of doctrine: not of priuate usur-
pation, but of publike traditiō,
brought

The waye home to Christ.

brought vnto the from thyne
auncetours, not brought furthe
by the for thy successors. Wher-
of thou oughtest not to be an
authour, but keper: not an insti-
tutour, but folower. Hold assu-
redly, saith S. Paule, saue & kepe
the inuiolate and pure talent of
the catholike faieth, committed
vnto the. Exchaunge not, but
what thou hast received, holde
that still and delyuer that same
vnto other. Thou hast received
golde, yeld golde againe. I will
not that thou rendre either im-
pudentlye leade, or crafteyly co-
per for good golde: restore in va-
lue and substaunce gold in deed,
and not that whiche glistereth
and hath a shewe lyke to golde
and yet is none. O Timothe, O
thou priest, thou doctour, prea-

L cher,

The maye home to Christ.

ther, or expounder of scriptures ,
if the gift of God hath made the
a fitte instrument thereunto in
witte, doctrine, and exercise, bee
thou Beselehel the wortkeman of
the spirituall tabernacle. Cut
and graue wortkemanly the pze
tious Gemmes of the heauenly
doctrine. Coapt, set, and applye
them faithfully. Adorne, decke &
set the furth wisely . Addde with
the vttermost of thy power shyn-
ning, grace, & bewtie. Through
the, and thyne expositions , let
it be perceived more clearelye ,
whiche before was darke , and
yet beleued faithfully. Through
the and thy frauel, let the poste-
ritie reioyce in the vnderstan-
dinge of that, whiche tofore the
antiquitie did worship, and not
vnderstande. But yet teach the
same

The waye home to Christ.

same thinges, whiche thou hast
leatned, and none other : that,
when thou speakest newely, yet
thou speake not newe matters.
Here some wil saye . What, shal
there be no increase had of rel-
gion in the churche of Christe?
Yes, what els? Who is so iniuci-
ous bothe to God and man, that
would not so? But increase I
would shold be, & not decrease:
a confirmation, not alteration:
renouatiō of religiō, not innova-
tion. For ech thing receiueth in-
crease, & is properly increased,
which is amplified & enlarged,
in it selfe remayning one thinge
notwithstanding, and the same
still. But vnto permutation, al-
teration, or innouation it belon-
geth that somethinge in sub-
staunce be altered & converted

L.ii. from

The waye home to Christ.

from one into an other. Where-
fore I gladlie admit and allow
the increase of religion, that is:
I will and I thinke meete that
the churche do increase, growe,
and prosper in all ages and at
all times, verie muche in know-
ledge, vnderstanding and wyse-
dome. But in one onely kynde,
sense, and vnderstandinge. Let
the religion of soules imitate
the consideration of the bodies.
For although the bodyes in pro-
cesse of yeres are inlarged in
their membris, yet doe they re-
maine the same bodies, that thei
were. There is much difference
betwene the flower of youthe,
and the ripenes of age. Yet be
they made, olde, whiche were
before young. That, all if of one
and the same man the stature
and

The waye home to Christ.

and habit dothe alter and varie
as time runneth, yet the same
nature, substance, and person
is stil. Tender and smale are the
membres of younge infantes:
stronge and greate are the lim-
mes of growē men. Yet al one in
euerie of them, & as many. The
infante hathe as many partes,
as hath the man. And if there
be any thinge that sheweth not
it selfe, but in the ripe time of
age: the same notwithstanding
was in the consideration or dis-
position of the sede, so that no
newe thinge afterward appea-
reth in mā, being stept in yeres,
whiche tofore was not hidden
in him being but a childe. Wher-
fore there is no doubte but thyg
is the laweful and right rule of
profetting: this is the most per-

L.iii. fecte

Vincent. St.

The maye home to Christ.

fecte and goodliest ordre of grow-
ing and increasing, if the num-
bre of yeres, the course of age,
the processe of time, do resemble
and alwayes shewe the same
partes, and formes in the aged.
which the wisedome of the crea-
tour had tofore formed in them
being little ones. Nowe if the
shape or forme of man, be after-
wardes turned and altered into
any other figure vnylike it selfe:
or if the iust nombre of the par-
tes and membris be either di-
minished, or increased, then of
necessitie the bodie must either
perishe, or become monstruous, or
at leest wise be greatly weake-
ned. Euen so sittynge and meete
it is, that the Christian religion
be increased, and dilated accord-
ing to the lyke ordre & maner.

That

The waye home to Christ !

That is to wit: religion oughte
to be strengthened in yeres, di-
lated in times , auanced in age:
but soo , that it remaine euer-
more one, and the same , vncor-
rupted , vnalterred in the mea-
sures of all her partes : and as
it were in all her propre mem-
bres, senses, and qualities, full,
sounde and perfitte: neither ad-
mitting any permutatio in the
substaunce, ne suffering any da-
mage in the proprieties , nor al-
lowing any varietie in the sette
definitions , sentences , or cen-
sures . Als for example . Our
forefathers haue sownen in thys
ecclesiasticall agricolation , the
cleane seede of whetie faieth . If
were surely very vnsitting, and
vniuste , if we theire posteritie
shoulde chuse cockle for whete ,

L,iii.

and

Vincent, St.

The waye home to Christ.

and admit the counterfeit and
deceitefull error of the one, for
the germaine and naturall ve-
ritie of the other. Rather righte
and consequent it is, to thende
no discrepance or contrarietie
be founde betwene the first and
the last , that of the encrease of
whetie institution, we reapē the
croppe of whety doectrine. That
when anye parte of these good
seedes sownen by oure aunce-
tours , shall by accesse of tyme
springe and blade vp , the same
by vs bee cherished , maintei-
ned, and defended vnto the most
desired haruest : not altring or
chaūging any parte thereof, ei-
ther in qualitie or in substance:
although we adde bewtie, fame
& distictiō thereto. For god defēd,
that þ rosy plātes of their catho-
lyke

The waye home to Christ.

lyke determination, shoulde be
couerted into branbles & thor-
nes. God defend that in the spi-
ritual Paradise of the pleasaunt
graftes of Cyunamome , viti-
ous raye or darnel shuld spryng:
of the wholsome syppes of bal-
samum , pernicious wolbane
should issue. Whatsoeuer ther-
fore the auncient fathers, þ faith
full labouours in thys Agric-
colation & husbandrie of Christ
þys churche , haue sowed and
plated, mete it is that the same
by vs theyz children and succes-
sours be diligentlye and fayth-
fullye tylled, garnished, and ob-
serued : that the same doe pro-
per, increase and augment: the
same doe styll floure , and sede,
and atteynne to perfect ripenes.
For decent and fitte it is , that
the

VIncen̄t, St.

the auncient preceptes, rules,
and lessons, concernyng the
christian religion , in processe
of time be fyned, polished, and
confirmed . But a cursed and
a detestable dede it is, to de-
truncate , mangle , or violatē
them, or anye parte of them. It
is lawefull that throughe our
diligence, industrie, and labour,
þauncient presidēces of our fa-
thers doe receyue euidencie,
light, distinction. But it is also
necessary, that they styl retaine
their auncient fulnesse , inte-
gritie, and proprietie . For þe
this licentious libertie of impi-
ous fraude, shalbe permitted to
alter and chaunge the auncient
censures of the vnuerſal chur-
che: I am afrayde to saye, how
great daunger shoulde ensue of
þreā-

The waye home to Christ.

breaking and abolishyng the amiable concorde of Christ hys
vniforme religion, within short tyme. For anye one parte of the
catholike institution , beyng once broken and abdicate, the
Leprisie wil so crepe from part to parte , that at length the
whole wyll be the least parte, and vtterlye refused. Al gayne if
they beginne to myngle newe tryckes , with olde and auncient lawes : straunge & forayne
deuises , with accustomed and familiar preceptes : prophane
fantasies , with sacred and holye ceremonies: no doubt it will
grow to suche a custome in the whole , that euer after it wyll
be the practise of euerye lyght brayne, to alter and put downe
olde religion, and to set vp newe
fan,

The waye home to Christ,

fangled toyes, deuised by theyz
owne witte. In so muche that
nothing shalbe left in the chur-
che vnspotted, vntouched, vn-
defiled: but where the churche
heretofore hathe been esteemed
and accompted the precious ber-
ture of chaste and vncorrupte
veritie: from hencefurth it may
be reckened the sincke of impi-
ous and foule errours: But
God of hys mesureles mercye
forbyd any suche detestable en-
terprise to entre into the myn-
des of hys people. But let it be,
as it hath been alwayes, and stil
is, the furious and peuiish prac-
tise of the wicked, impious, and
cursed. Let the church of Christ
euermore be as it hathe been e-
uer, and shalbe for euer, the dilt-
gent, warye, and faythfull Be-
per

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per of such determinations,
decrees , and ordinaunces as
haue been lefte by our aunce-
tors, and vniuersallye recey-
ued in consent and vnitie. This
true and faythfull churche per-
mitteþ nothinge , diminisheth
nothyng, addeth nothyng, cut-
teth not away necessaries, and
supplieth superfluities : omit-
teth not her own, and usurpeth
that whiche pertayneth not vnto
her . But with all diligence
studieþ to preserue, maintayne
and contine we such doctrine,
as hathe descended vnto her
from the auncient fathers by
general cosent. And what hath
been lefte vnto her only begon,
and not settled : the same she
endeuoreth to publishe , fine , &
stablish. What hath ben fully
expressed,

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expressed , and throughtly resolu-
ued:thesame to cōsolidate, con-
firme, and assure . What hathe
been confirmed, and ratified:
the same faythfullye to kepe,
folowe, and beleue . For what
hath the churche purposed at a-
nye time , by the decrees of ge-
neral counsailles, but that such
thynges shoulde afterwarde
more diligentlie be obserued,
whiche afore were simply bele-
ued : And that, whiche tofore
was but slackly taught, shoulde
afterwarde be preached more
instantly? This I say at al ty-
mes and nothing els, the chur-
che being vexed with the fur-
ous nouelties of wicked here-
tikes, hathe purposed to doe in
the decrees of her counseylles,
that such doctrine as was re-
ceyued

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ceyued by tradition onely from
the auncetours, might be assig-
ned & sealed hensforth vnto the
posteritie by scripture, cōprisynge
in little writyng a great weight
of matters. And manye times
for the better vnderstanding of
them, vttereth & expresseth the
olde sense and meaning of our
faith, in new termes newly de-
vised, for the playne opening of
suche matters, as might other-
wise apeare obscure. But let vs
returne to þ apostle S. Paule.
He sayeth: *Depositum custodi*. Kepe
that whiche was left vnto the, a
voidynge prophane nouelties of
words. auoide saith he, & hate as
a viper, as a scorpio, as a vene-
mous cockatrice, least they hurt
thee, not onelye with their tou-
ching, but also with their sight,
and

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and pestilent brethe. What is it, to auoide? For sothe not once to eate or drinke with thē. Auoide, sayth S. Paule. What? If anye sayth he, cometh vnto you, and bringeth not with him this doctrine. What doctrine? The catholycke and vniversall doctrine, which hath remained one and the same by all succession of ages, through incorrupt tradition of verite, & shall remayne to the woldes end, whosoeuer saye naye. What then? Doe not receyue him, sayeth S. Paule, into thy house, neither shalte thou saye vnto hym, ave God spedē. For he that sayeth vnto him, God spedē, or all hayle, he doeth communicate with hys wickednes. He sayth prophane nouelties of woldes.

What

The maye home to Christ.

What is prophane? Verely that
whiche is neither Godlye nor
goodly: all whary, and nothing
holy: that whiche straith with-
out the bordres and boundes of
the catholyke Churche, whiche
is the temple of God. He saith,
Prophane nouelties of wordes or
voices. What is that? No doubt
nouelties of wordes, opinions,
censures, sectes, contrarie to
antiquitie, repugnaunte to the
auncient faieth of the uniuersal
churche. For if suche nouelties
be receiued, suche innouations
admitted, the of necessitie must
the faieth of the holy fathers be
greatlye stayned: then must all
faiethfull of all ages, all holye
and chast fathers, all continent
and godly virgins, all clerkes,
leuites, and priestes: they must

The waye home to Christ.

so many thowsande of confessours, so greate hostes of martyrs, so innumerable multitude of cities, of peoples, of Ilandes, and provinces, so many thowsande kinges, and nations. Finally in maner the whole world being incorporate unto our heed Christ through the catholyke faith, must of necessitie (I say) be iudged all this while so many hundred yeres, to haue been ignorant, to haue erred, and blasphemed God: & not to haue knownen what they shoulde beleue. Prophane nouelties of wordes (saith Paule) auoide. Whye auoyde? Because it was never the custome and propertie of catolyke men, but onely of heretikes, to receive and folowe them. And in dede what heresie hath there

The maye home to Christ.

There been, that spronge not vp
vnder a singular, and certaine
name, in a singular, and certaine
bothe tyme and place? Who euer
forged any heresies, but that he
first diuided him selfe from the
consent of the vniuersalitie, and
auncietie of þ catholike churche?
Whoo euer presumed so greate
forse of frewill, that he thought
it sufficiente to worke all good
actions without the helpe of
Goddes grace, before that pro-
phane heretike Pelagius? Whoo
euer denaid all mankinde to be
bouide in the offese of Adam his
preuaricatio before Celestius the
prodigious disciple of that mon-
struous maister Pelagius.

Who euer durst either to di-
uide the unitie of the blessed tri-
nitie, before that cursed Arrius?

The waye home to Christ.

or confound the Trinitie of the
ineffable unitie before wicked
Sabellius?

Who euer saied , before that
mooste cruell Nouatianus, that
GOD woulde rather haue the
deathe of a sinner, then that hee
shoulde returne and liue

Who euer before Symon Ma-
gus (of whome that olde goulfe
of filthes euен unto Priscillianus
by continuall and priuate succes-
sion haue issued) durste saye
God our creatour to be the au-
thour of euell : that is , of oure
wicked, impious, & abhomina-
ble dedes: for he affirmeth that
God hath created such a nature
in man , that by a certaine pro-
pre motion and impulse of necel-
larie wyll, he neither can ne wil
any thinge els, but sinne: for be-
ing

Inge exagitate, & inflamed with
the furies of al vices, he is pluct
and pulled throughe insatiable
desyre, into al kinde of iniquitie.
There be inumerable examples
of this sorte, whiche I omit for
brevities sake: by whiche it is
clerely and manifestly declared,
that this hath been, as it were,
a solemine bove euere moore a-
monges heretikes, to set vp pro-
phane nouelties, & to neglecte
the orders of auncietie. And by
oppositions of doctrine falselye
termed, to hasarde the catho-
lyke faith. Of thother side, this
euermore hathe ben the proper-
tie of the catholikes, to kepe,
maintaine, & sauie all suche god-
ly orders and constitutions de-
livered and left of the holye fa-
thers, & to condempne utterly

The maye come to Christ.

all prophane nouelties accor-
ding to the counsel of S. Paul.
Who earnestly warneth, if any
shal preache vnto you any other
doctrine, the ye haue received, ac-
cuse him. Here perhaunce some
wyll saye vnto me: do not such
as ye call heretikes vse the scrip-
tures? And can the scriptures
lye? Surely the scriptures lye
not. Yet lyinge heretikes abuse
the testimony of the scriptures,
yea and veray vehementlie. So
ye shall se them slye throughe e-
uerie volume and parte therof,
throughe all the bokes of Moy-
ses, of the kynges, throughe all
the Psalmes, the apostles, gos-
petles, and Prophetes. Where-
soever, and with whomsoever
they talke, beinge at home or a
brode: whether they preache, or
writte:

The maye boome to Christ.

write: be they at feast, or in the stretes, scripture droppeth out of their mouthes as thicke as hayle from heauen. They bring not one iote of their owne, but the same is shadowed with scripture termes. Reade who list the woxkes of Paulus, Samosatenus, or Priscillianus, Eunomius, Iouianus, & all other heretikes, that euer haue ben, or hereafter shal be. And ye shall finde an infinite heape of examples: yea ye shall se not one leafe in all their booke almoost, but it is painted & set as thicke with quotations & notes in the margente, of sentences as well of tholde as the newe testamente, as possyble the margente canne holde. Yet are they detestable heretikes. Of whom we ought

The waye home to Christ.

So muche the more to beware,
and feare: the more priuely they
lurk vnder þe bowers of diuine
scriptures. for they know well,
that their trecherie, and filthes
& ill stenches, coulde not quick-
ly please, if they were nakedlye
and simply brethed furth. And
therefore they all bespinkle the
with the sweet spiccs as it were,
of the heauenlye doctrine, that
he whiche coulde quickly de-
prehende the humaine errour,
myghte not yet sodeinlye con-
tempne the diuine testimonies.
And therefore ther practise, as
they doo, whiche wyllynge
too gyue vnto chyldren some
bytter dynke, dooe fyre a-
noynte the lippe or brayne of
the cuppe with hony or some o-
ther pleasant thinge, that the
simple

The waye home to Christ.

simple and vnwarie age should
not feare the bitternes, hauing
afore tasted the sweetenes.
Euen so doe these Heretikes,
whiche doe colour and paynte
before hand their euil sedes and
pestilent syruppes with the fet-
mes and titles of singular me-
dicines : to the ende that none
shoulde suspecte poyson, when
he hath readde afore wrytten
remadye or medicin. Of these
heretikes our Sauiour war-
neth vs to take heede. Attendice a
falsis prophetis . Beware from false
Prophetes, which come vnto you
in shipes clothynge , but within
they be rauenynge wolves. What
is ment by shipes apparell or
clothinge, but the sentences of
the Prophetes and Apostles:
Who be the rauenynge wolves,

but

The maye home to Christ.

but madde and furious heretickes, whiche alwayes were and inuade the foldes of the churche, and to the vttermoste of their myght, rent and denour the innocent flocke of Christ. But to the ende they maye moze craftelye stele vpon the vnwarwe chepe, they putte of the countenance and vesture of wolves, and shroude them selues all in phrasnes and sentences of the scripturenes; as with flices of wolle: inwardlye notwithstanding they contine we most cruel and rauening wolves. They do thus, that the simple cheape might not feare the cruell dent of their bloudie teethe, when they shal afore seele and see the soft a wollye slice. But what saith our Saviour, ex syngib[us] eorum

The maye home to Christ.

corum cognoscetis eos. Ye shall knowe them by their workes. That ist when they beginne to expound and interpretate the sentences and textes of holye scripture, whiche tofore they broughte then that bitterness, that sylthy stenche sauozeth: then that tauening woddenes is felte the that new poiso droppeth furth: then doe these prophane nouelties shew the selues: then mayst thou see the hedge broken, the boundes and limites of the fathers ouerrun, then mayst thou see the catholike saythe mangled, and cutte, the ecclesiastical doctrine rent and forke. These be they whiche the Apostle Paule speakest of in the seconde to þ Corinthisans saying. Nam eiusmodi Pseudopostoli operari subdoli

The waye home to Christ

doli transfigurant se in apostolos Christi. For suche false Apostles (sayeth S. Paule) subtel and crafrye workers, doe transfigure them selues into the Apostles of Christ. So what dyd S. Paule meane theraby? No thinges els, but as the Apostles of Christe dyd bring furthe the testimonies of holpe scripture, euен so do these false Apostles. And as they alledged the authoritezies of the Psalmes, the same doe these allegge: as they vsed the sentences of the Prophete, so doe these false Apostles. There is no part of Gods scripture, but these false Apostles doe allege and brynge furthe, euен as the true Apostles of Christ dyd. And in thys sorte they transfigure them selues into the Apostles

The waye home to Christ.

stles of Christ. But when they come unto the diuers and unlike expositions of these sentences, whiche they alwyke bryng furth and allege, then is it manifest whiche be the true Apostles, and whiche be the false Apostles. Then doeth it appere who be the simple, and who be the craftye: who be the godlye, and who be the wycked. Then are the true Propheteſ discerned from the false Propheteſ. And no meruayle (sayeth the Apostle) for the Deuyll him ſelue doeth tranſforme him ſelue into an angell of light. No great matter is it then, yf hys ministeres be tranſfourmed lyke the miſteries of ryghteousnes. Therefore accordyngē to S. Paule hys doctrine, as often as eyther

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eyther false Apostles, or false
Prophetes, or false teachers do
byng the sentences of diuine
lawe, therewith falselie vnder-
stanced, to mayntayne theyz
errors: there is no doute but
that they folow the craftye and
subtil wayes of their head Sa-
tan. for he knoweth that there
is no way to that. As when he
would establish an errore, to pre-
sent the same wyth thauhori-
tie of holye Scripture. O, but
some wyl saye. Howe canne ye
proue, that the Deuyll is wont
to vse the testimonies of holye
scriptures? It is proued suf-
ficientlye to hym that readeth
the Ghospell, where it is wri-
ten. Then the Deuyll toke our
Lorde, our Sauiour, and sette hym
vpon the pinnacle of the temple,
and

The waye home to Christ.

and sayde vnto hym . If thou be
the sonne of God , caste thy selfe
downe from thy pinnacle . For it
is written : that he hath geuen in
commaundement to his Angelles
of the, that they kepe thee in all
thy wayes : they shall beare the
vp in their handes , that thy foote
tryppē not at anye stōne . What
woulde he stycke to doe to o-
ther selye poore creatures , that
thus assaulted the Creatōre
hym selfe , the Lordē of Māies-
tie , with the testimonies of the
scripture ? If thou be the sonne of
God (sayeth he) tumble thy selfe
downe , for it is written . &c .

O surelye the doctrine of thyg
place is diligentlye to be noted
and be marked of vs , which let-
teth vs to understande , that as
often as we shall see anye to al-
lege

The waye home to Christ.

lege and produce the testimo-
nies of the scriptures agaynst
the fayth and religion beleued
and receyued in the uniuersall
Churche, that then we neede
not doubt, but that the Deuyll
by them worketh his olde feite.
For as the head spake to the
head , so nowe the membres
speake vnto the membres: that
is, the membres of the Deuyll,
to the membres of G O D, the
wycked to the godlye, the false
perjured to the faythfull, the
heretikes to the catholike. But
what sayeth the Deuyll: If thou
be the sonne of G O D , tumble
thy selfe downe. That is to say,
Wilt thou be the chylde of God?
Wylte thou possesse the inheri-
taunce of the kyngdome of god?
Then tumble thy selfe downe.
That

The waye home to Christ.

that is, dispatche the from the tradition and doctrine of thyghe set churche : tumble thy selfe headlong downe from the pinnacle of the uniuersall faith. And if ye aske any of the heretikes thus perswadinge, howe he proueth , by what authoritie he teacheth , that ye oughte to tumble your selues from the uniuersall and auncient faith of the catholike Churche, scriptum est enim, for it is written, saith he, and by & by ye shal heare him power out a thowande testimonies, examples, & authoritie embeſſed out of the lawe, psalmes, Apostles and Prophetes , by whiche authoritieſ after a new and wicked maner expounded, the ſely ſoule is tumbled headlonge from the towre of catho

R.

like

Vincent. St.

The waye home to Christ,

like trueth, downe into the dun-
geon of blasphemous heresie.
And hereto all heretikes adde
wonderfull promises, whereby
they intrap the simple and vn-
wary after a mercuelous fashi-
on. For they dare promise and
teache, that in theire Churche,
that is, in the couenticle of their
comunion, a great and speciall,
yea plainly, a certaine parciall
grace of God is: in somuch that
as manye as be of their congre-
gation, do flowe with all neces-
saries, and are plentuously pro-
uided for, by the onely dispensa-
tion of God, although they seke
not, knocke not, and aske not
for it. And that they be borne
vp by the Angelles of heauen
that theire foote ones stumble
not agaistre any stone: that is
to

The waye home to Christ.

to say, that they cannot offend
or go amisse though they wold.
But some wyl saye, if the testi-
monies, sentences, & promises
of the scripture are vsed of the
Devill & his ministers, of whom
some be false Prophetes, some
false Apostles, some be false tea-
chers, and they all heretikes:
what then shall the catholike
men & the childre of our mother
the Church doe? By what mean
shall they discerne the veritie in
the holye scriptures, from the
falshood of suche heretikes? No
doubte they must doe, as at the
beginning I admonished. They
must doe as other godlye & leat-
ned me haue done before them,
and as they haue taughte vs to
doe that followe them. What is
that? They must interpretate,

¶.ii. under-

Vincent. St.

The myre home to Christ.

understande and expounde the
scriptures of God accordyngē
to the traditions orders & rules
of the catholike Church: wher-
in they must also necessarilie ob-
serue & followe the vniuersali-
tie, antiquitie, and cōsent of the
catholike & apostolike churche.
And when so euer a parte a-
gainst the vniuersalitie, nouel-
tie againste auncientie, the dis-
sention of a fewe shall rebell a-
gainst the vniuersall consente
of all or the most parte of christi-
ans: then preferre and esteme
the integritie of the vniuersali-
tie, before the corruption of a
parte. And in the same vniuersa-
litie, the religion of antiqui-
tie, before the prophane nouel-
tie: againe in that antiquitie,
before the temeritie of one or a
fewe

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fewe, preferre chieflye the gene
rall decrees of an vniversall cou
sell : and if none suche bee, then
followe the consent and censure
of suche as haue tofore taughte
and ruled in the churche of god.
Whiche if we diligently, soberly
and faiethfully obserue , it shal
be easy inoughe for vs to dis
cetne or deprehende from tyme
to tyme all pestilent errors, of al
sortes of heretikes . Here nowe
consequent it is , that I by ex
ample , doe demonstrate howe
and in what wise, the prophane
nouelties of heretikes maye be
bothe deprehended and also con
demned by the censures and
sentences of the aunciente fa
thers, concordinge and agreing
together. Now be it we oughte
to inuestigate and followe the

The waye home to Christ.

aunciente conseute of the holyc
fathers, not in euery small que-
stion of the scriptures, but only
and chiefely in the rule of faith:
neither at all times all kinde of
heresies are this wayes to bee
impugned , but only newe and
fresche heresies, as soone as they
put vp their heades . That be-
fore they haue falsyfied the pre-
sidences of the auncient faith,
they maye be put of their pur-
pose, by the straighnes of the
time, and before they may haue
leasure to goo about to corrupt
and biciate the workes of oure
elders with theire venime cre-
ping moore at large . But olde
and inueterate heresyes cannot
be ouerthowen after this sort,
because in longe tracte of times
they haue gotten better occasio-

to

The waye home to Christ :

to incroche vpon frueth. Wherfore suche olde heresies must be euer conuinced by the onely authoritie of the scripture , or els auoided, and detested, beinge al redy tofore conuinced and condemned by vniuersall counsell of the catholike writers. Wherfore as sone as any newe prophane error beginneth to pepe vp, and the authour therof imbeseleth for the defense of the same certain sentences out of the scripture, whiche he falsely and craftely dothe expoude, by & by must ye gather together þe expo sition of the fathers vpon those places, whiche were produced for the defense of the errore. Wherby , that newe prophane error maye be with out longe circumstaunce bewrayed & with-
out

The waye home to Christ.

out anye delaye condempned ?
But the exposition of suchे fa-
thers onely are to be conferredred
whiche lyving, teaching, and a-
bidinge holily, wisely, and con-
stantly in the faieth and catho-
lyke communion, haue merited
either to dye in Christe faieth-
fullye , either for Christe to be
slayne happely . Unto whome
notwithstandinge we ought so
farre furthe to geue credit , as
they consente and agree toge-
ther . And whatsoeuer they to-
gether haue manifestlye firme-
lye and fayethfullye receyued ,
taught and deliuered vnto vs:
the same maye we receyue , be-
lieue and folowe , as moste cer-
taine true and perfect doctrine.
And whatsoeuer anye man , be
he Byshoppe or Prelate , be he

Con

The maye home to Christ.

Confessor or Martyr, be he neuer so holye, neuer so well learned, shall presume to mayntayne and teache anye thyng, contrarye to the consent, opinion and censure of these fathers, we ought to accompt the same heresie & amongst the priuie & private sectes which are deviated from the authozitie of the common, publique & general sentence. Let vs not with highe daunger of euerlastynge salvation after the cursed custome of hellishe heretikes, forslake the auncient verite of the universall doctrine, and folow the newe erroours of one or a fewe. The holye and catholike consent of whiche godlye fathers, least anye shoulde temerouslye iudge to be neglected, harke what

Vincent, St.

The waye home to Christ.

what S. Paule saþt vnto the
Cor. xij. Corinthians. God (sayeth he)
hathe constitute certayne in the
church, first apostles, of whom he
was one: nexte Prophetes, what
one we reade in the Actes that
Agabus was: thirdlye teachers,
whyche we call Tractatores,
Treaters or Writers, whiche
Paule him selfe calleth also pro-
phetes somtyme, because by
them & throughe their diligence
the mysteries of the Prophetes
are opened vnto the people:
Those therfore thus dispensed
and constituite by the prouidēce
of God by tymes and places,
whosoever shall despice, or con-
temne, agreynge and consen-
tyng together in anye matter
of Christ his catholike religion,
let him knowe that he contem-
neth

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weth not man but God. And
that no man shold deuide him
selfe from the southsayng vni-
tie of these fathers, S. Paule
earnestlye desyreth, saying: I bes-
eeche you brethren, that ye all
speake one thinge and the same,
and that there be amongst you
no dissencion. Be ye perfect and
knit together in one and the same
sense, in one and the same sen-
tence. And yf anye shall de-
uide hym selfe from the com-
munion of the Catholicke sen-
tence, he shall heare that of S.
Paule. He is not God of dissent-
ion, but of peace. That is to saye,
he is not the God of hym which
shriketh from the vnite of con-
sent, but of suche as abyde con-
staunt in the peace of consent
with other. As I teach you (sayth
he)

Vincent,
S.

The waye home to Christ :

he) in al congregatiōs of the sain-
tes. That is, of the Catholike,
which therefore are called sain-
tes , because they persist con-
staunte in the communion of
fayth. And yf any one would so
muche arrogate vnto him selfe,
as though he onelye were to
be hearde , and credited before
all other , S. Paule to hys re-
profe sayeth thus : Came the
worde of God from you, or came
it into you onely? But least this
shoulde seeme to be spoken vpi
on smale consideration , he ad-
deth further, If any man semeth
to be a Prophete or spirituall , let
him knowe those thinges whiche
I do write vnto you; because they
are the commaundementes of the
Lorde . Whiche commaunde-
mentes , he that is counted a
Prophet

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Prophet or spirituall , that is
to saye : a maister of spirituall
matters, doth not with earnest
studye of equalitie and vnitie
obserue: that eyther preferreth
his owne opinion before others
or in any poynt goeth from the
iudgement of the vniuersall
consent . The commaundement
hereof who knoweth not (sayeth
S. Paule) shall not be knownen.
That is to saye: whosoever ey-
ther doeth not learne whyche
he knoweth not, or beyng kno-
wen doeth contemne: the same
man shal not be knownen. That
is, he shalbe counted vnworthy
on whome amonest other vni-
ted in faythe and knitte i[n] chri-
stian humilitie , the heauenlye
mercye maye be extended. And
what thyng[e] worse: What e-
uyll

Vincent,
St.

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uyll moxe bytter canne be de-
uyled then thyg? And yet ac-
cordyng to thys Apostolycke
commination we see the same
hathe chaunced vnto Julian Pe-
lagian , who eyther neglected
to incorporate hym selfe to the
mynde and sentence of other
fathers , or presumed to excor-
porate hym selfe , that tofore
was one of them.

But nowe time it is, that accor-
dinge to my promise, I declare
by example when and how the
sentences of þ holy fathers may
be gathered together , that by
them the rule of Ecclesiasticall
faythe myghte be assured and
confirmed , accordyng as by
Decree and authoritie of coun-
sayle is sette furthe.

And to doe thys , sytte and
necessaria

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necessarie it is, that I doe eft soones reuoke, what tofore was sayde . I sayde at the begynnyng, that thys euermore was, and styl is the custome of Catholike and true beleuers, to approue the true faythe by two wayes. First by the authoritie of diuine Scripture. 6
Secondly by tradition of the catholyke Churche. Not because the Scripture sufficeth not, or plentuously contayneth not all thinges necessarie: but because euery man expounding the same accordynge to theyr owne fantasies, do often times conceyue dyuers errors, and straunge opinions, contrary to the intent of þ holy scriptures. And therefore it is necessarye that þ intelligence & understandynge

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Dinge of the heauenly scripture, be directed according to one vniiforme rule of the ecclesiastical iudgement, especiallye in those questions on whiche the foudacion of the whole catholike doctrine doeth staye. We sayde moreover, that we ought to consider in the churche the consent aswel of the vniversalitie as also of antiquitie. Least we be broken of from the integritie of vnitie, into some prophane error: or least we be tumbled from the religion of auncientie headlong into nouelties of vnkowen heresie. I haue sayde also, that in the same antiquitie of the churche we ought vehemently and studiously to obserue two thinges, vnto which eche man must cleue fast, þ will not be an heretike.

The maye home to Christ.

The first is, if any thynge in the antiquitie of the churche hathe been decreed by all catholike teachers and holy fathers, and hathe been setfurth by authortie of vniversall counsell. Next, if there hap to arise any newe question, whiche is not decided by generall counsell, that then every good man ought to haue recourse unto the auncient wri-
ters, which are knowē to haue stedfastly persevered in the vni-
tie of the catholike communion
and faieth. And whatsoeuer they in one minde and consente haue receyued and taught, the same we ought to iudge and ac-
cept, as moost syncere, pure, and catholike doctrine. And that this myght not seeme to be spo-
ken rather of my owne head,

D. then

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then by authoritie ecclesiastical,
I haue drawen to example the
godly counsell kepte in Asia at
Ephesus, Bassus and Antiochus,
two noble persones then beinge
consulles. In which counsell , a
motion beinge made for orders
and rules to be deuised for the
stablishinge of the faieth , it se-
med vnto all the fathers there
assembled, whiche were aboue
CCC. in numbre , a thinge ve-
rye catholike , right faiethfull,
and moste beest to be done , lest
any prophane noueltie shoulde
by chaunce crepe in , contrarye
to their godly purpose, as to those
in the counsell kepte at Arimine
in Italy , to bringe furthe the
sentences, censures, & opinions
of the holye fathers, of whiche
some were Martyrs, some wer
Confes

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Confessors: and al were & con-
stantly remained catholike prie-
stes, true & faiethful teachers.
And according to their minde,
consente, and decree well and de-
voutly considered, the religion
of christian faieth might be con-
firmed, and the blasphemie of
prophan noueltie condempned.
This thus done, of righte that
wicked Nestorius was condemp-
ned as an heretike, iniurious to
the catholike auncientye, and
blessed Cyrillus was pronounced
catholike, consenting and agreea-
ble vnto the holye antiquitie.
And for the better warrant of
the matter, I learned the names
of the same fathers, although I
haue forgotten their order, ac-
cordinge to whose censure and
judgement, both suche sentences

D.ii.

as

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as then were contouerted, were expounded, and also the rule of the diuine doctrine stablished. Whiche fathers here to reherse by name, I thinke it not superfluous for thereby shal my memorie be confirmed. Wherefore these were they, whose wrystinges are recited, beinge either judges, or witnesses in that cousell. S. Peter Byshop of Alexandria, a verie excellente teacher, & mooste blessed Martyr. Holy Athanasius, highe prelate of the same citie, a right faithful preacher, and moost worthie confessor. Holy Theophilus, Byshoppe also of the same citie, a man for his saieith, lyfe, and knowledge very famous. Whom succeeded Cyril, a father of muche reuerence. To these holy fathers and

godlye

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godlye Byshoppes of our Citle
and prouince adde those shining
beames of Cappadocia, as saint
Gregorie, Byshoppe and confes-
sor of Nazianse. S. Basil, Byshop
& cōfessor of Cæsarea, Cappadocia
& other. S. Gregorie also byshop
of Nice, a man for his faith, con-
uersation, integrtie, and wise-
dome most worthie to be, as he
was, brother to holye Basill. All
these were Greekes. Amongest
the Latines also were manye,
that by their iudgement allowed
the matters passed in that coun-
sel: as S. Felix marty, and S.
Julie Byshoppes of Rome.

Lykewise blessed S. Cypri-
an Byshop of Carthage & mar-
tyr. Holye sainte Ambrose By-
shop of Mediolanū. These were
they, whiche were in the coun-

D.iii.

sell

Vincent St

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Sell of Ephesus, as iudges, wit-
nesses, Maisters, and Counsel-
lers: whose doctrine that blessed
Synode faiethfullye imbraced:
and folowinge theire counsell,
beleuinge their testimonie, obe-
inge their iudgement, haue syn-
cerely, truely, and faiethfullye
pronounced of matters concer-
ning faieth. These fathers were
but tenne in numbre. A greater
numbre mought haue been cal-
led thereto, but there was noo
necessitie: because as the tyme
serued, the matters consisted
not in the multitude of witnes-
ses: and no man doubted, but all
other catholike men thoughte
and beleued as these tenne did.
After all these thinges, I also
added **S.** Cyrill his sentence.
Whiche is conteined in the eccl
esiasticall

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statisticall gestes. For what tyme
the Epistle of holye Capreolus,
Byshoppe of Carthage was rea-
den, who intended and desired
nothinge els, but that the holye
antiquitie mought be defeded,
and wicked noueltie anulled,
and vtterlye refused, then S.
Cyrill pronounced & defined in
fowtme as followeth. And this
Epistle (saied he) of the reuerend
and most godly father Capreolus
Bishop of Carthage, shalbe rege-
stered in the boke of our gestes and
decrees, concerninge the faieth,
whose sentence is so playne. For
he will that the sentences, and de-
crees of the auncient faieth be con-
firmed, and stablished: and that
newe founde fansies and inuenti-
ons be reproued and condēned,
as bothe superfluous and wicked.

D.iii.

Hereto

The maye come to Christ.

Hereso all the Byshoppes gaue
ther consent, al wholly agreed
therupon, all together with one
voyce wished the same. Wherto
gaue they their consent? What
was it, that they in one voyce
together wished? Wery, that
suche doctrine, as was of olde
taught and receyued, shoule be
evermore allowed and imbra-
ced: and what of late dayes
was newely deuised, shoule for
ever be refused. After whiche
thinges, I was for my parte
brought into a very greate ad-
miration of their doinges, and
coulde not sufficienclye, as me
thought, commend the wonderful
humilitie and godly devotion of
so great clerkes and holy men.
For although they were suche
and so many, indued with suche
excellent

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excellent knowledgē, with such
inestimable iudgement , that
eche and euery of them moughē
haue frelye questioned in anye
matter of the auncient faythe:
and againe, theyz assembly and
congregation together myghtē
seeme to incourage, and imbol-
den the same newe matters of
theyz owne heades deuised to
decree and set furthe: yet would
they innouate nothinge: but by
al maner meanes cared, that no
doctrine shoulde be deliuered vn
to theyz posteritie , but such as
they had receyued of the forefa-
thers . Thus dyd these fathers
not onelye for the good disposi-
tion of thynges at that present
tyme, but also to leauē example
to suche as shoulde folow them,
what they shoulde doe in lyke
case,

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case. That they ought with all their studie to honour the auncient faith, and not devise newe to mayntayne suche religion, as they had receyued, and not to set furth what of their owne braynes was devised.

I inueighed also agaynst the most wicked and pestilent presumption of denillishe Nestorius, who bragged of hym selfe, that he first and onelye of all other vnderstode the scriptures rightlye, and that all other before his tyme wandred in ignorance and errorur, as many as ever had taught or written vpon the scriptures : as all Priestes, Bishoppes, Matrys, Confessours, that eyther haue expounded the scriptures, or geuen credit to others expositions vpon

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on the same. And who finallye affirmed, the whole churche euen nowe to be in blindnes and er-
rour, and euer to haue been,
whiche nowe folowed, and at
all tymes had folowed, as it
seemed vnto hym ignoraunt,
blinde, and erronious doctours
and teachers. And although to
haue sayde thus muche, might
seeme sufficient to ouerthowe
and vtterlye to deface all pro-
phane nouelties, yet for the bet-
ter furnishyng vp of the mat-
ter, I haue adiected two autho-
rities of the Apostolike See.

The one of Xistus Byshoppe of
Rome. The other of his prede-
cessour S. Celestine, whiche here
I shall recount. Holye Xistus in
the epistle whiche he wrote vn-
to the Byshoppe of Antioche,
concer-

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concernynge Nestorius matter,
sayeth thus. For as muche as ther
is but one sayth accordyng to the
Apostle, whiche nowe most eu-
dently hath obteined what ought
to be taught : let vs beleue that,
and lette vs firmelye holde what
we ought to beleue, No we what
that is that ought to be taught
and beleued, he in his progresse
doeth after declare, Let no nos-
ueltie be receiued (sayeth he) and
no credit be geuen vnto it hens-
furth, Because nothinge ought to
be added vnto auncientie. The
manifest and well knownen saith
and credulitie of our elders, be it
troubled with no permixtion of
myer. Thus wrote Xistus and
verye Apostolike: commending
the faythe of our auncetours
with the termes of perspicuite,
and

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and describynge prophane nouelties by permition of micer. Holye Celestine in maner and sentence like , confirmed the same in the Epistle whiche he sent vnto the priestes and preachers in Fraunce , blaming them for their silence , whereby they seemed to geue ouer the auncient faith , and suffered prophane nouelties to arise , and saith . Merito nos causa respicit , si silentio fo- uamus errorem &c. The matter toucheth vs (sayeth he) if we by si- lence doe norishe and vpholde an errour. Let such therfore be puni- shed , neither let it be lawfull for such to speake what they lyft.

Here some man may perhap- pes doubt , who be they whiche he forbiddeth to talke at plea- suce , and to speake what they lyft.

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lyst. Whether it be ment by the preachers of the auncient doctrine, or by the deuilers of fantastical nouelties. Let holy Celestine hym selfe saye, and dissolve this doubte, in whome it foloweth, desinat si ita res est. If the matter be so(saieth he) that is to witt, if it be so, as diuers haue blamed your prouinces and cities, for that ye through your daungerous dissimulynge, and hurifull silence, cause them to consent vnto certaine nouelties: If it be so(sayth he) let noueltie cesse to vexe and disturbe holy auncientie.

This was the sentence of blessed Celestine, which tended not to distroye the auncient religion, but to extirpe and banishe al newe inuentions contraraye to the catholike and old tradition of

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of our forefathers . Wherfore
suche as contemne and wyth-
stande the religion taught & set
furth by the apostolike & catho-
like decrees, what els doe they,
but preferre theyr owne fonde
fansy & iumlyng iudgement be-
fore the iuste sentence & sounde
iudgement of so manye godlye
fathers and holy martyrs? first
thei herken not to S. Celestine,
who decreed , *ut desineret nouitas
incessere vetustatem*. That is, that no-
ueltie shoulde cesse to vexe and dis-
turbe the auncientie . They also
laugh to skorne the wise counsel
of holye Xistus, who decteed in
this wise. *Nihil ultra licet nouitati quieti
nihil addi conuenit vetustati*. They neg-
lecte likewise the statutes of
blessed Cyril , who honorablye
allowed , and commended the
god-

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godlye zeale of reverent Capre-
olus, for that he , by hys Epistle
desyred the aunciente lessons
and decrees concernyng religi-
on, to be confirmed, and al newe
contarye inuentionis to be con-
demned . They doe in lyke
sorte treade vnder foote all the
decrees, lawes, & statutes made
and agreed vpō in the Synode
kept at Ephesus : wherunto all
the holy Byshoppes of the East
part assembled, and there with
one voyce, consent , and mynde
authorised , and confirmed all
suche doctrine, as by the elders
was deliuered: and condemned
Nestorius as an heretike , for
that he impugned the auncient
believe, & woulde haue brought
in newe nouelties .

The

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The consent of whiche fathers
in that counsell, and so in other
generall counselles, the consense
of other also, stablishing the ca-
tholike religion, who euer neg-
lecteth whom els dothe he neg-
lecte and despise, but the holye
ghost by whose inspiration their
hartes were ruled, and the true
catholike Churche, whiche they
mantained, and the masters
of the same, the Propheteſ and
Apoſteſ, whom they followed?
And expreſſlye he speaketh a-
gainſt ſ. Paule hiſ doctrine,
who ſaieth. O Timothee de poſitum cuius
todi &c. That iſ, O Timothe kepe
that whiche was leſte vnto the
auoidinge prophane nouelties of
wordes. And in an other place
he ſaih to the ſame ſenſe. If any
ſhall ſhewe vnto you any other

P

doctrine

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doctrine than that ye haue receaued, accursed be he. Nowe if the apostolike counsellis, and the ecclesiasticall decrees, by which in holp consent of vniuersalitie and auncientie all heretikes hetherunto haue ben condempned, and the catholike religion mainteyned, are in no wise to be contynned and despised: then shall it be necessarie for all suche as desire to be coumpted the legitimate children of our mother the catholike Churche, firmely to cleue, adhere, and sticke sure to the vnspotted faileth of oure holp auantours: and vtterly detest, abhorre, and persecute al wicked nouelties of prophane men, that in any point resist the vniuersal religion received.

zulha yns uoy Finis; in swadl land
anwoob



Impryned at London
by Robert Calp within the pze
cincte of the late dissolved
house of the grage ffreers,
nowe converted to an
Hospitall, called
Christes Hos-
pitall . . .

The xxiiij. daye of De-
cember . . .
1554.

*Cum privilegio ad imprimum
dum solum.*